¶ A treatiſe of Schemes & Tropes

very profytable
for the better vnderſtanding of good
authors, gathered out of the beſt
Grammarians & Oratours
by Rychard Sherry Lon
doner.

¶ Wherevnto is added a declamacion,
That chyldren euen ſtrayt frõ their
infancie ſhould be well and gent-
ly broughte vp in learnynge.
Written fyrſt in Latin
by the moſt excel-
lent and
famous Clearke, Eraſmus
of Rotero-
dame.

To the ryght worſhypful Maſter Thomas Brooke Eſquire, Rychard Shyrrey wyſheth health euerlaſtynge.

I Doubt not but that the title of this treatiſe all ſtraunge vnto our Englyſhe eares, wil cauſe ſome men at the fyrſt ſyghte to maruayle what the matter of it ſhould meane: yea, and peraduenture if they be raſhe of iudgement, to cal it ſome newe fangle, and ſo caſting it haſtily from thē, wil not once vouchſafe to reade it: and if they do, yet perceiuynge nothing to be therin that pleaſeth their phanſy, wyl count it but a tryfle, & a tale of

The tytle of thys worcke ſtraunge.

tale of Robynhoode. But of thys ſorte as I doubte not to fynde manye, ſo perhaps there wyll be other, whiche moued with the noueltye thereof, wyll thynke it worthye to be looked vpon, and ſe what is contained therin. Theſe wordes, *Scheme* and *Trope*, are not vſed in our Engliſhe tongue, neither bene they Englyſhe wordes. No more be manye whiche nowe in oure tyme be made by continual vſe, very familier to moſt men, and come ſo often in ſpeakyng, that aſwel is knowen amongeſt vs the meanyng of them, as if they had bene of oure owne natiue broode. Who hath not in hys mouthe nowe thys worde Paraphraſis, homelies, vſurped, abolyſhed, wyth manye other

Sheme and Trope.

Vſe maketh ſtraũge thinges familier.

lyke? And what maruail is it if theſe wordes haue not bene vſed here tofore, ſeynge there was no ſuche thynge in oure Engliſhe tõgue where vnto they ſhuld be applyed? Good cauſe haue we therefore to gyue thankes vnto certayne godlye and well learned men, whych by their greate ſtudye enrychynge our tongue both wyth matter and wordes, haue endeuoured to make it ſo copyous and plentyfull that therein it maye compare wyth anye other whiche ſo euer is the beſt. It is not vnknowen that oure language for the barbarouſnes and lacke of eloquence hathe bene complayned of, and yet not trewely, for anye defaut in the toungue it ſelfe., but

Oure language falſely accuſed of barbarouſnes.

rather for ſlackenes of our coũtrimen, whiche haue alwayes ſet lyght by ſearchyng out the elegance and proper ſpeaches that be ful many in it: as plainly doth appere not only by the moſt excellent monumentes of our aũciẽt forewriters, Gower, Chawcer and Lydgate, but alſo by the famous workes of many other later: ineſpeciall of ẏ ryght worſhipful knyght ſyr Thomas Eliot, which firſt in hys dictionarye as it were generallye ſearchinge oute the copye of oure language in all kynde of wordes and phraſes, after that ſetting abrode goodlye monumentes of hys wytte, lernynge and induſtrye, aſwell in hiſtorycall knowledge, as of eyther the Philoſophies, hath

Gower.
Chawcer.
Lidgate.

Syr Thomas Elyot.

hathe herebi declared the plentyfulnes of our mother toũge, loue toward hys country, hys tyme not ſpent in vanitye and tryfles. What ſhuld I ſpeake of that ornamente Syr Thomas Wyat, which beſide moſt excellente gyftes bothe of fortune and bodye, ſo flouryſhed in the eloquence of hys natiue tongue, that as he paſſed therin thoſe wyth whome he lyued, ſo was he lykelye to haue bene equal wyth anye other before hym, had not enuious death to haſtely beriued vs of thys iewel: teachyng al men verely, no filicitie in thys worlde to be ſo ſuer and ſtable, but that quicklye it may be ouerthrowen and broughte to the grounde. Manye other there be yet lyuynge whoſe excellente wrytynges do teſtifye wyth vs to be wordes apte and mete elogantly to declare oure myndes in al kindes of Sciences: and that, what ſentence ſoeuer we conceiue, the ſame to haue Englyſhe oracion natural, and holpe by art, wher by it may moſt eloquētly be vttered. Of the whych thynge as I fortuned to talke wyth you, Maſter Brooke, among other matters this preſent argument of Schemes and Tropes came in place, and offered it ſelfe, demed to be bothe profitable and pleaſaunte if they were gathered together, and handſomelye ſet in a playne ordre, and wyth theire deſcriptions hanſomely put into our Engliſhe tongue.

The occaſion of thys treatiſe.

And bicauſe longe ago, I was well a quaynted wyth them, when I red them to other in yͤ Latin, and that they holpe me verye muche in the expoſicion of good authoures, I was ſo muche the more ready to make them ſpeak Engliſh: partli, to renew the pleaſure of mine old ſtudies, and partelye to ſatyſfy your requeſt.

Beſide this, I was moued alſo wyth the authorytye of that famous clarke Rodulphus Agricola, whyche in a certeine Epiſtle wrytten vnto a frynde of hys, exhorteth mē what ſoeuer they reade in ſtraunge tongues, diligently to tranſlate the ſame into their owne language: becauſe that in it we ſonar perceiue if there

Rodulphus Agricola.

be any faute in our ſpeaking, and howe euerye thynge eyther rightly hangeth together or is darkelye, ruggiſhly, and ſuperfluouſly wrytté. No lerned nacion hath there bene but yͤ learned in it haue wrytten of ſchemes & fygures, which thei wold not haue don, except thei had perceyued the valewe.

Wherfore after theyr example obtaynyng a lytle leſure, I red ouer ſundrye treatiſes, as wel of thoſe which wrot long ago, as of others now in our daies: fyndynge amonge them ſome to haue wrytten ouer brieflye, ſome confuſelye, and falſelye ſome. Moſellane hathe in hys tables ſhewed a fewe fygures of grammer, and ſo hathe confoũded them together, that his

Moſellane

ſeconde

ſecond order called of Loquucion pertayneth rather to the rhetoricians then to hys purpoſe. Quintilian. Quintilian briefly hathe wrytten bothe of the Gramatical and rhetorical Shemes, but ſo that you may ſoone perceyue he did it by the waye, as muche as ſerued hys purpoſe. Cicero. Cicero in hys boke of an oratour wyth hys incomperable eloquence hathe ſo hid the preceptes, that ſcarſelye they may be tryed oute by theyr names, or by theyr exãples. Eraſmus. Eraſmus in hys double coppye of words and thynges, hath made as yͤ tytle declareth but a comentarye of them bothe, and as it wer a litle bil of remembraũce. Wherfore to make theſe thinges more playne to yͤ ſtudentes that lyſt to reade them in oure tongue, I haue taken a lytle payne, more thorowelye to try the definicions, to apply the examples more aptly, & to make things defuſed more plaine, as in dede it ſhal ryght wel apere to the dylygente. I haue not tranſlated them orderly out of anye one author, but runninge as I ſayde thorowe many, and vſyng myne owne iudgement, haue broughte them into this body as you ſe, and ſet them in ſo playne an order, that redelye maye be founde the figure, and the vſe whereunto it ſerueth. Thoughe vnto greate wittes occupyed wyth weightye matters, they do not greatelye pertayne, yet to ſuch as perchaūce ſhal not haue perfecte inſtructoures, they may be commodious to helpe them ſelues for yͤ better vnderſtandynge of ſuch good authors as they reade. For thys darre I ſaye, no eloquente wryter maye be perceiued as he ſhulde be, wythoute the knowledge of them: for aſmuche as al togethers they belonge to Eloquucion, whyche is the thyrde and pryncipall parte of rhetorique. The common ſcholemaſters be wont in readynge, to ſaye vnto their ſcholers: *Hic eſt figura*: and ſometyme to axe them, *Per quam figuram*? But what profit is herein if they go no further? In ſpeakynge and wrytynge nothyng is more folyſhe than to affecte or fondly to laboure to ſpeake darkelye for the nonce, ſithe the proper vſe of ſpeach is to vtter the meaning of our mynd with as playne wordes as maye be. But ſyth it ſo chaunſeth ẏ ſom tyme ether of neceſſitie, or to ſet out the matter more plaily we be compelled to ſpeake otherwyſe then after common facion, onles we wil be ignorante in the ſence or meaninge of the mater that excellente authors do wryghte of, we muſte nedes runne to the helpe of ſchemes & fygures: which verely come no ſildomer in the writing and ſpeaking of eloquente engliſh men, then either of Grecians or Latins. Many thinges might I brynge in to proue not onely a great profyt to be in them but that they are to be learned euen of neceſſitie, for as muche

A figure not to be vſed but for a cauſe.

as not only prophane authors wythout them may not be wel vnderſtand, but that alſo they greatelye profit vs in the readinge of holye ſcripture, where if you be ignoraunte in the figuratiue ſpeches and Tropes, you are lyke in manye greate doubtes to make but a ſlender ſolucion: as ryght wyll do teſtefy *Caſtelio Veſtimerus* and yͤ noble doctor ſaint Auguſtine. I confeſſe I haue not made the matter here ſo perfecte as my wyll and deſyer is it ſhoulde haue ben, and that I haue but brieflye touched, and as it were with my litle fynger poynted to theſe thinges, which require a lēger declaracion. For what can be haſted, and abſolute to? But if God ſpare me lyfe, I truſt

Weſtimerus

Auguſtinus

truſte hereafter to make it an introductiō, wherbi our youth not onlye ſhall saue that moſte precious Jewell, Time, whyle they wander by them ſelues, readynge at all aduentures ſundry and varyous authors: but that alſo thei ſhalbe able better to underſtande and iudge of the goodlye gyftes and ornamentes in mooſte famous and eloquente oratoures. For as lyke pleſure is not to him whiche gooeth into a goodlye garden garnyſhed wyth dyuers kindes of herbes and flowers, and that there doeth no more but beholde them, of whome it maye be ſayde that he wente in for nothynge but that he wold come out, and to hym which beſyde the corporall eie pleaſure,

And apte ſimilitude.

knoweth

knoeth of eueri one the name & propertye: ſo verelye much difference is there in readynge good authors, and in ſundrye ſortes of menne that do it: and muche more pleaſure, and profit hathe he whiche vſeth arte and iudgement, then the other, whiche wyth greate ſtudye in dede turneth them ouer but for lacke of the knowledge of preceptes wanteth alſo the fruite and delectacyon that he more amplye myghte obtayne. The lyuynge God from whome all good giftes do procede, gyue vs grace ſo to order all oure words and ſpeache, that it may be to his honour and glory for euer and euer. Amen.

¶ Geuen at London the.
xiii. day of Decembre.
Anno. M.D.L.

¶ A briefe note of eloquució, the third parte of Rhetoricke, wherunto all ffigures and Tropes be referred.

Eloquucion, which the Greekes call Phraſe, wherof alſo the name of eloquence dothe ryſe, as of al partes it is the goodlyeſt, ſo alſo is it the moſt profitable and hardeſte: in the whyche is ſeene that diuine myghte and vertue of an oratoure, whych as Cicero in hys oratorie particions defineth, is nothyng elſe but wiſedom ſpeakyng eloquently. For vnto the maruelous greate inuencion of all thynges, bothe it addeth a fulnes, and varietie: it ſetteth oute & garnyſheth wyth lyghtes of eloquent ſpeche, the thinges that be ſpoken of, and alſo wyth very graue ſentences, choyſe wordes, proper, aptly tranſlated, and wel ſoundyng, it bryngeth that greate fludde of eloquence, vnto a certein kynd of ſtile

Eloquucion

and indyghtyng. And oute of thys greate ſtreame of eloquucion, not only muſt we choſe apte, and mete wordes, but alſo take hede of placinge, and ſettinge them in order. For the myghte and power of eloquucion conſiſteth in wordes conſidered by them ſelues, and when they be ioyned together. Apt wordes by ſearchyng muſte be founde oute, and after by diligence conueniently coupled. For there is a garnyſhynge, euen when they be pure and fyne by them ſelues, and an other, whē they be ioyned together. To choſe thē oute finely, and handſomlye to beſtow them in their places, after the mynde of Cicero and Quintilian, is no eaſy thynge. So Marcus Antonius was wonte to ſay, that he had knowen many wel ſpoken men, but none eloquente.

Tullye and Quintilian thoughte that inuencion and diſpoſiciō were the partes of a wytty and prudent man, but eloquence of an oratour. For howe to finde out matter, and ſet it in order, may be comen to all men, whyche eyther make abridge mentes of the excellent workes of auncient wryters, and put hiſtories in remēbraunce, or that ſpeake of anye matter them ſelues: but to vtter the mynde aptely, diſtinctly, and ornately, is a gyft geuen to very fewe. And becauſe we haue deuided eloquucion into two partes, that is, wordes ſymple, or conſidered by them ſelues, and compound or ioyned together in ſpeache, accordyng to thys we ſaye, that euerye eloquente oracion muſt haue in it thre poyntes: euidence, which belongeth to the fyrſt parte of eloquucion, compoſicion & dignitie, which belongeth to the other.

Of Euidence and plainenes.

Of theſe thynges that we put in eloquucion, lette thys be the fyrſte care, to ſpeake euidentlye after the dignitye and nature of thynges, and to vtter ſuche wordes, whych as Cicero ſayth in hys oratour, no man may iuſtely reprehende. The playne and euident ſpeche is learned of Gramarians, and it kepeth the oracion pure, and without all faute, and maketh that euerye thyng may ſeme to be ſpoken purelye, apertlye, and clerelye. Euerye ſpeche ſtandeth by vſuall wordes that be in vſe of daylye talke, and proper wordes that belonge to the thinge, of the which we ſhal ſpeke. Neyther be properties to be referred onely to the name of the thing, but much more to the ſtrength and power of the ſignificacion: & muſt be conſidered not by hearyng, but by vnderſtandyng. So tranſlacion in the whych comonly is the greateſt vſe of eloquuciō, applieth wordes not the ſelfe proper thinges. But yet an vnvſed worde or poetical, hath alſo ſomtyme in the oracion hys dignitie, and beyng put in place (as Cicero ſayeth) oftentymes the oracion may ſeme greater, and of more antiquitie, for that Poetes do ſpeake in a maner as it were in a nother tonge, it is righte ſone perceiued. Finally two fautes are cōmitted in euerye language, wherby it is not pure: Barbariſme, and Soleciſme. Of the whych, that one is committed, when anye worde is fautely ſpoken or writen:

that other, when in many wordes ioyned together, the worde that foloweth is not wel applyed to that that goeth before. Of compoſicion and dygnitye, we wyll ſpeake hereafter, when we come to the figures of rethoryque.

Of the thre kyndes of ſtyle or endyghtynge.

Before we come to the precepts of garniſhing an oraciō, we thinke good, bryeflye to ſhewe you of the thre kyndes of ſtile or endyghting, in the whych all the eloquucion of an oratoure is occupied. For that there be thre ſundry kyndes, called of the Grekes characters, of vs figures, I trowe there is no man, though he be meanlye learned, but he knoweth, namely when we ſe ſo manye wryters of ſciences, bothe Greke and latine, whych haue ben before tyme, to haue folowed for the mooſte parte ſundrye ſortes of wrytyng, the one vnlyke to the other. And there hath bene marked ineſpecially thre kyndes of endightynge: The greate, the ſmall, the meane.

The greate kynde.

The greate, the noble, the mightye, and the full kynde of endyghtynge, wyth an incredible, & a certen diuine power of oracion, is vſed in wayghty cauſes: for it hathe wyth an ample maieſtye verye garnyſhed wordes, proper, tranſlated, & graue ſentences, whych at handled in amplificacion, and commiſeracion, and it hathe exornacions bothe of woordes and ſentences, wherunto in oracions they aſcribe verye great ſtrength and grauitie. And they that vſe thys kynde, bee vehement, various, copious, graue, appoynted and readye thorowlye to moue and turne mens myndes. Thys kynd dyd Cicero vſe in the oracion for Aulus Cluencius, for Sylla, for Titus Annius Milo, for Caius Rabirius: agaynſte Catiline, agaynſte Verres, agaynſte Piſo. But they that can not ſkyll of it oftentimes fall into fautes, when vnto them that ſeemeth a graue oracion, whych ſwelleth, and is puffed vp, whych vſeth ſtraunge wordes hardelye tranſlated, or to olde, and that be nowe longe ſythens lefte of from vſe of daylye talke, or more graue then the thing requyreth.

The ſmall kynde.

The ſmall kynde of indighting, is in a ſubtile, preſſed, and fyled oracion, meete for cauſes that be a lytel ſharper then are in the comon vſe of ſpeakynge. For it is a kynde of oracion that is lette downe euen to the mooſte vſed cuſtume of pure and clere ſpeakyng. It hathe fyne ſentences, ſubtile, ſharpe, teachyng all thynges, and makynge them more playne, not more ample. And in the ſame kynde (as Cicero ſayeth in hys oratoure) ſome bee craftye, but vnpolyſhed, and of purpoſe lyke the rude and vnſkylfull: Other in that leanes are trymme, that is ſomwhat floryſhynge alſo and garnyſhed. Cicero vſed thys kynde in hys philoſophicall diſputacions, in the oraciõ for Quincius for Roſcius yͤ Comedy plaier, & Terẽce, & Plautus in their Comedies. Such as cã not hãdſomly vſe them ſelues in that mery conceyted ſlendernes of wordes, fall into a drye and feble kynde of oracion.

The meane kynde.

The mean and temperate kynd of indytyng ſtandeth of the lower, and yet not of the loweſte, and moſte comen wordes and ſentēces. And it is ryghtly called the temperate kynde of ſpeakyng, becauſe it is very nygh vnto the ſmall, and to the greate kynde, folowyng a moderacion and temper betwyxt thē. And it foloweth as we ſaye in one tenour, diſtinguyſhyng all the oracion wyth ſmall ornamentes both of wordes, and ſentences. Cicero vſeth thys for the lawe of Manilius, for Aulus Cecinna, for Marcus Marcellus, and moſte of all in hys bookes of offices. In this it is fautye to come to the kynd that is nye vnto it, whyche is called diſſolute, becauſe it wauereth hyther and thyther, as it were wythout ſenowes and ioyntes, ſtandyng ſurely in no poyntes. And ſuche an oracion can not cauſe the hearer to take anye hede, when it goeth ſo in and out, and comprehendeth not any thyng wyth perfecte wordes

Of Schemes and Tropes.

Scheme

Scheme is a Greke worde, and ſignifyeth properlye the maner of geſture that daunſers uſe to make, whē they haue won the beſt game, but by tranſlacion is taken for the fourme, faſhion, and ſhape of anye thynge expreſſed in wrytynge or payntinge: and is taken here now of vs for the faſhion of a word, ſayynge, or ſentence, otherwyſe wrytten or ſpoken then after the vulgar and comen vſage, and that thre ſundry waies: by figure, faute, vertue.

Figure.

Fygure, of Scheme ẏ fyrſt part, is a behauoure, maner, or faſhion eyther of ſentence, oracion, or wordes after ſome new wyſe, other thē men do commenlye vſe to wryte or ſpeake: and is of two ſortes. Dianoias, that is of ſentence, and Lexeos of worde.

Figure of Dianoias, or ſentence, becauſe it properlye belongeth to oratoures, we wyll ſpeake of it hereafter in place conuenient, now wyll we entrete of the figure Lexeos, or of worde, as it perteyneth to the Gramarians.

Figure of worde.

Figure Lexeos, or of worde, is when in ſpeakyng or wrytyng any thynge touchynge the wordes is made newe or ſtraunge, otherwyſe then after þ comen cuſtume: & is of ii. kyndes, diccion, & conſtruccion.

Figure of Diccion.

Figure of diccion is the tranſformacion of one word, either written or pronoũced: & hath theſe partes.

Proſtheſis.

1 *Appoſitio*, appoſiciõ, the putting to, eyther of letter or ſillable at the begynnyng of a worde, as: He all to bewretched hym.

Apheresis

2 *Ablatio*, the takynge awaye of a letter or ſillable from the begynnynge of a worde, of a letter, when we ſay: The pẽthesis of thys houſe is to low, for the epenthesis. Wher note this þ word pẽthesis is a greke worde, & yet is vſed as an engliſhe, as many mo be, and is called a pentis by theſe figures, Sincope and Apheresis, the whole word beynge as is before, epentheſis, ſo called be

cauſe it is betwyxt ỳ lyght & vs, as in al occupiers ſhops cõmenli it is.

3 *Interpoſitio*, when a letter is added betwene the fyrſte ſillable of a word and the laſte, as: Relligiõ for religion, relliques for reliques. Epentheſis.

4 *Conſicio*, contrary to Epentheſis, is when ſomewhat is cutte of from the myddeſte of the worde, as: Idolatry for Idololatry. Syncope.

5 *Preaſſumpcio*, when a ſillable is added to a word, the ſignificacion of the worde therby nothyng altered, as: He vſeth to ſlacken his matters, for to ſlacke his matters. Proparalepſis.

6 *Abſiſſio*, ỳ cuttyng away of a letter or ſillable frõ the end of a word, as: She is a wel fayr may, for maid. Apocope.

7 *Extenſio*, the making lõg of a ſillable whych by nature is ſhort, as: This was ordeined by acte, for ordined. Ectaſis.

8 *Contractio*, the makynge ſhort of a ſillable which bi nature is lõg, as He is a man of good perſeuerãce: wher ſome men cõmit .ii. fautes at once, one ỳ they take perſeuerãce for knowelcdge, which ſignifieth Syſtole.

alwaies

alwais cõtinuance, an other ỷ they make this ſillable (ue) ſhort, where it is euer longe: and ſo do they erre in thys worde, adherentes, alſo, makyng (he) ſhort, when it is alwayes longe, as when they ſaye: I defye hym, and all his adherentes.

Synolephe. 9 *Delecio*, puttynge oute, when .ii. vowels comyng together, the firſt is as it were put out: as thone and thother, for the one and the other.

Antiſthecon. 10 *Littera pro littera*. One letter for an other, as akecorne for okecorne.

11 *Tranſpoſicio*. Tranſpoſing of letters in wrytynge, as chambre, for chamber.

Figure of conſtruccion.

Figure of conſtruccion is when the order of conſtruccion is otherwyſe then after the comen maner. And the kyndes be theſe.

Prolepſis. 12 *Preſumpcio*, a takynge before, or generall ſpeakynge of thoſe thynges whych afterwardes be declared more perticulerlye: as, in the meane ſeaſõ that Kyng Henry rode royally to Calais on a ſumpteous courſer, Lewes in a gorgeous chariot was caried to Boloygne.

Zeugma.

Iunctio, ioynyng, as Linacer ſayeth, is when in lyke ſentences a certen comen thyng that is put in the one, and not chaunged in the other is not expreſſed, but lefte out: as in Vyrgyll. Before I forget Ceſar, eyther the Parthian ſhall drynke of the flud Araris, or Germany of Tigris: here is left out, ſhall drynke. Or to define it more playnelye. *Iniunctio*, is when the verbe in diuerſe lyke ſentences is referred to one: and that thre maner of waies.

Preſozeugma.

Fyrſte when it is ſet before, and is called *preiunctio*, as There dyd ouercome in hym, lechery, his chaſtitie, ſaucines his feare, madneſſe hys reaſon.

Meſezeugma.

Secondlye when it is ſet in the myddes, & is called, *Media iniunctio*, as bewtye, eyther by age decayeth, or by ſyckenes.

Hypozeugma.

Thyrdly whē it is put in the end and is called *Poſtiunctio*, as bewtie by ſyckenes, by ſorowe, or by age decayeth.

Diſiunctio

Diazeugma. *Diſiunctio*, diſiunccion, when of thoſe thynges of whych we ſpeake, eyther both, or eche one of them is concluded with their certen verbe, thus: The people of Rome deſtroyed Numance, ouerthrew Cartage, caſt downe Corinth, and raced Fregels. Couetouſnes hurteth the bodye, and corrupteth the mynd.

Silepſis. *Concepcio*, when in vnlike clauſes a certeyn cōmon thynge that is put in one of thē, can not agre with the other, excepte it be chaunged. But thys is more playne in the latine becauſe of the concordes, albe it in englyſhe for the verbe we may vſe this example. The Nobles and the Kynge was taken. Hys head and hys handes were cutte of: In the whyche ſentences the verbe agreeth wyth the nexte.

Epergeſis. *Appoſitio*, when two ſubſtātiues are put together immediatly with oute any verbe betwyxt, the one to declare the other, as in Vyrgyll. Coridō loued faire Alexis his maſters darlynge.

i: on *Tranſgreſſio*, when the ryghte

ordre

order of wordes is troubled, & hath theſe kyndes.

Anaſtrophe. *Reuerſio*, a prepoſterous order of the woordes contrarye to the good order of ſpeakyng, as: He fell from of the wall, for he fel of from the walle.

Hyſterologia *Prepoſtera loquutio*, when ỷ that is done afterwardes, is ſet in ſpeaking in the former place, as: plucke of my bootes and ſpurres.

Tmeſis *Diſſectio*, a cutting, when the ioynyng of a compound worde is loſed by putting ſomewhat betwixt, as: Hys ſaying was true, as here ſhal appere after, for hereafter. He ſhal be punyſhed what man ſo euer offēdeth, for what ſoeuer man.

Parentheſis *Interpoſitio*, Interpoſicion, is a diſſolucyō of the order of the words by putting a ſentence betwixt, as: The man (I ſpeke it for no harme) wyl ſomtime haue his owne wyll.

Eclipſis. *Defectus*, when ſomewhat lacketh in ſpeakyng, but cōmenlye vſed to be vnderſtand, as: Good morowe, good nyght.

Antiptoſis. *Caſus pro caſu*, when one caſe is

put

putte for another, as me thynke it is ſo.

Faute.

Of Scheme, the ſecond parte is in ſpeache as it were a faute which though it be pardoned in Poetes, yet in proſe it is not to be ſuffered. The kyndes bee theſe: obſcure, inordinate, barbarous.

Obſcure and hys partes.

Obſcure is, when ther is a darknes thorow faut, eyther of the wordes, or of the ſettynge of them, and theſe ben the partes.

Acyrologia. *Improprietas*, when a worde nothynge at all in hys proper ſignification is broughte into a ſentence as a cloude: as you ſhall haue ſyxe ſtryppes you longe for.

Pleonaſmus *Superabundancia*, when ẏ ſentence is laden with ſuperfluous wordes, as, he ſpake it wyth his mouthe, he ſawe it wyth hys eyes.

Periſſologia *Sermo ſuperfluus*, when a ſentēce is added, ẏ matter therby made neuer the waightyer: as ẏ Embaſſadours obteining no peace, returned backe home, frō whēce they came.

Inutilis repeticio eiuſdem, is a vayne repeting agayn of one word or moe in all one ſentence, whyche faute by takyng lytle heede, Cicero alſo fell into, as in the oracion for Aulus Cluencius. Therefore that iudgemēt was not lyke a iudgemēt O Iudges. Tautologia.

Sermo ubique ſui ſimilis, a greater faute then the other, is when the whole matter is all alyke, and hath no varietie to auoyde tediouſnes, as: He came thither to yͤ bath, yet he ſaide afterwardes. Here one ſeruaunt bet me. Afterwardes he ſayde vnto hym: I wyll conſider. Afterwardes he chyd wyth hym, & cryed more and more when manye were preſente. Suche a folyſhe tellyng of a tale ſhall you heare in many ſimple & halfe folyſhe perſons. Homiologia.

Ambiguitas, when thorow faute of ioynyng the wordes, it is doutefull to whych the verbe belongeth, as: Hys father loueth hym better then hys mother. Amphibologia.

Sedulitas ſuperflua, when ther is in ſpeakyng to much diligence and Periergia.

curioſitye, and the ſentence ouerladen with ſuperfluous wordes, whiche faute is the ſame, or verye lyke to that, that is called *Macrologia*, whych is when the ſentence vpon deſyre to ſeme fyne and eloquent, is longer then it ſhulde be.

Macrologia

Inordinate and his partes.

Inordinate is, when eyther order or dignitie lacketh in the wordes: and the kyndes ben theſe.

Tapinoſis.

Humiliatio, when the dygnitye of the thyng is diminyſhed by baſenes of the wordes: as if we ſhuld ſay to a greate prynce or a kynge: If it pleaſe your maſterſhyp.

Aſchrologia.

Turpis loquutio, when the wordes be ſpoken, or ioyned together, that they may be wronge into a filthye ſence. Of thys it nedeth not to put any example, when lewde wanton perſons wyl ſoone fynde inowe.

Cacozelia.

Mala affectatio, euyll affectaciō or leude folowyng, when the wytte lacketh iudgement, and fondlye folowyng a good maner of ſpeakyng, runne into a faute, as when affectyng copy, we fall into a vaine bab lynge, or laborynge to be brief, wax bare & drye. Alſo if we ſhuld ſaye: a phraſe of buildyng, or an audiēce of ſhepe, as a certē homely felow dyd.

Male figuratum, when the oracion is all playne and ſymple, & lacketh his figures, wherby as it wer wyth ſtarres it might ſhyne: which faute is counted of wryters, not amonge the leaſte.

Aſchematiſtō

Male collocatum, when wordes be naughtelye ioyned together, or ſet in a place wher thei ſhuld not be

Cacoſintheton.

Cumulatio, a myngling and heapyng together of wordes of diuerſe languages into one ſpeche: as of Frenche, welche, ſpanyſhe, into englyſhe: and an vſynge of wordes be they pure or barbarous. And although great authors ſomtyme in long workes vſe ſome of theſe fautes, yet muſt not their examples be folowed, nor brought into a cōmon vſage of ſpeakyng.

Soraiſmus.

Barbarie and hys partes.

Barbarie is a faute, whych turneth the ſpeche frō his purenes, and maketh it foule and rude, and the partes be theſe.

C.ii. Bar-

Barbariſmus.

Barbariſmus is, when a worde is either naughtely wrytten or pronoũced cōtrary to the ryght law & maner of ſpeakinge. And it is done by addicion, detractiō, chaunging, tranſpoſynge, eyther of a letter, a ſyllable, tyme, accent, or aſpiratiō. Hereof we haue ſhewed exampels partly wher they be called figures, and partly, doute ye not, but both the ſpeakynge and wrytyng of barbarouſe men, wyll gyue you inow. Hytherto be referred the fautes of euil pronouncing certein letters, & of tomuch gappyng, or contrarye of ſpeakyng in the mouth.

Soleciſmus.

Inconueniens ſtructura, is an vnmete and vnconuenient ioynynge together the partes of ſpech in conſtruccion, whych is marked by all thynges that belong to the partes of ſpeche: as when one parte is put for another, when gender for gender, caſe for caſe, tyme for tyme, mode for mode, number for number, aduerbe for aduerbe, prepoſicion for prepoſiciō: whych becauſe it is vſed of famous authores, in ſtede of fautes, be called figures.

Vertue.

Vertue, or as we ſaye, a grace & dygnitye in ſpeakynge, the thyrde kynde of Scheme, is when the ſentence is bewtyfied and lyfte vp aboue the comen maner of ſpeaking of the people. Of it be two kyndes: Proprietie, and garnyſhyng.

Proprietie and his partes.

Proprietie, is when in wryting and pronunciacion ther be no fautes committed, but thynges done as they ſhulde be. The partes bee propoſicion, and accenting.

Analogia.

Proportio, proporcion is, whereby the maner of true wrytynge is conſerued. By thys the barbarous tonge is ſeperated from the verye true and naturall ſpeche, as be the fyne metals from the groſſer. To ſpeke is no lawe, but an obſeruacion or markyng, not leanyng vpō cauſe, but vpon example. For in eloquence, the iudgement of excellēt men ſtandeth for reaſon, as ſaythe Quintilian in hys fyrſt boke.

Talis.

Extenſio, is that wherby a ſwete and pleaſaunt modulacion or tuna blenes of wordes is kepte, becauſe ſome are ſpoken wyth a ſharpe tenure or accent, ſome wyth a flatte, ſome ſtrayned out. This grace ſpecially perteineth to a turnyng of yͤ voyce in pleaſaunte pronunciacion

Garnyſhyng and his kyndes.

Garniſhyng as the word it ſelfe declareth, is whẽ the oraciõ is gaylye ſet oute and floryſhed wͭ diuerſe goodly figures, cauſyng much pleaſauntnes and delectaciõ to the hearer: and hath two kyndes, compoſicion, and exornacion.

Sintheſis.

Compoſicion is an apte ſettinge together of wordes, whych cauſeth all the partes of an oracion to bee trymmed al alyke. And in it muſte be conſidered that we ſo order our wordes, that the ſentence decreaſe not by puttynge a weaker word after a ſtronger, but that it ſtyl go vpwarde and increaſe. There is alſo a naturall order, as to ſaye: men & women, daye and nyght, eaſte, and weſte, rather then backewardes. In thys muſte be auoyded alſo to often comyng together of vowels, which make the oracion wyde and gappyng.

gapyng. To muche repetyng of all one letter in the beginning of wordes, to much repeting of one word, and that they ende not to much all alyke, that, the ſentence be not hold on to longe, which werieth the hearer, and the ſpeaker: nor that manye conſonātes run not to harſhely together, wyth many other, which Cicero ſpeaketh of in hys thyrde booke of hys oratour, and Quintilian in hys nynth, whereof here to put examples were to longe.

Exornacion is a fyne polyſhinge of wordes and ſentences by diſſeuering thē wᵗ diuerſe goodly colours and tropes or chaūgings of ſpeach.

Tropes.

Emonge authors manye tymes vnder the name of figures, Tropes alſo be comprehended: Neuertheleſſe ther is a notable difference betwixt thē. In figure is no alteracion in the wordes frō their proper ſignificacions, but only is the oracion & ſētence made by thē more pleſaūt, ſharpe & vehemēt, after yͤ affeccio̅ of him that ſpeketh or writeth: to yͤ which vſe although tropes alſo do ſerue, yet properlye be they ſo

24

called, becauſe in them for neceſſitye or garnyſhynge, there is a mouynge and chaungynge of a worde and ſentence, from theyr owne ſignificacio̅ into another, whych may agre wyth it by a ſimilitude. The former partes ben theſe.

Metaphora.

Tranſlatio, tranſlacion that is a worde tranſlated from the thynge that it properlye ſignifieth, vnto a nother whych may agre with it by a ſimilitude. And amonge all vertues of ſpeche, this is the chyefe. None perſwadeth more effecteouſlye, none ſheweth the thyng before oure eyes more euidently, none moueth more mightily the affeccions, none maketh the oracio̅ more goodlye, pleaſaunt, nor copious.

Tranſlacions be diuerſe.

i. Some fro̅ the body to the mynd, as: I haue but lately taſted the Hebrue tonge, for newely begunne it. Alſo I ſmell where aboute you go, for I perceyue.

ii. From the reaſonable to the vnreſonable, as Vyrgill in hys Georgere applyed the counſelles and faſhion of warres belongynge to men, to bees.

iii. From the vnreaſonable to the reaſonable. What whineſt thou? what chattereſt thou? That one taken of a wolfe, that other of a pye.

iiii. From the liuinge to the not liuyng. The mouthe of the well, the fatnes of the earth. The lande wyl ſpewe them oute.

v. From the not lyuynge to the liuyng. Cicero floriſheth in eloquẽce.

vi. From the liuyng, to the liuynge. The Iews winched againſt Moſes.

vii. From the not liuinge to the not liuynge. The wordes flowe oute of hys mouth. He is good for a grene wounde.

Catachreſis. *Abuſio*, when for a certeyne and proper worde, we abuſe a lyke, or that is nie vnto it, as when we ſay: longe counſel, lytle talke, ſmal matter. Here maye we ſoone perceyue that by abuſion wee take wordes that be ſomwhat nye, which properly do belong to vnlyke thinges.

Metalepſis. *Tranſumptio*, Tranſſumpcion, is when by degrees we go to yͭ that is ſhewed as: he hyd hym ſelfe in the blacke dennes. By blacke, is vnder

ſtande

ſtand ful of darkenes & conſequently ſtepe downe, and verye depe.

Metonomia *Metonomya*, Tranſnominacion, when a worde that hathe a proper ſignificacion of hys owne, beynge referred to another thing, hath another: & this is done diuerſe waies.

i. When the chiefe maſter or doar of a thyng is put for þ thing it ſelf, as: Put vpon you the Lorde Ieſus Chriſt. Alſo: You play Iudas wᵗ me

ii. When the place, or that that cõteineth, is put for the thyng that is in it, as: All the round earthe prayſeth God. Oxforth (ſome ſay) hath not forſaken all popery, for the ſtudentes therin.

iii. When that that is conteyned is put for that that doth conteine, as: The fryer Auſtens is goodly buylded, for þ houſe wher þ fryers wer.

iiii. When the doer is put for that þ is done, as: God brought the Iſraelites out of Egypte wyth a ſtretched out arme, and ſtronge hande. Alſo: As gods hand drawen in: for power and ſtrength.

v. When þ is done is put for þ doer.

Synecdoche *Intellectio*, Intelleccion whẽ one

thynge

thyng is vnderſtand by another yͭ is of the ſame maner and kynd, and this is done many wayes:

i When bi the whole is vnderſtãd a parte, as: Abraham ſet a calfe before them, for calues fleſhe.

ii. By a parte the whole, as: He receyued the ſtraũgers vnder the ſuccour of hys houſe rofe, for into hys houſe.

iii. By one many, as: The Frencheman in yͤ batail had the ouerthrow.

iiii. By a kynd yͤ general, as: If thou ſe thyne enemies Aſſe fal vnder his burden, for cattell.

v. By the general the kynd: Eue the mother of al liuing things, for of al mẽ: Preach to al creaturs, to al mẽ

vi. By that goeth before, the thynge that foloweth, as: He ſet hys ſpurres to hys horſe, for he rode a pace, or fled faſte awaye.

vii. By that yͭ foloweth, the thinge wente before, as: I got it wyth the ſwete of my face, for wͭ my labour.

viii. By the matter, yͤ thynge that is made of it, as: Fleſhe and bloude ſhewed the not it.

ix. By the ſigne, yͤ thyng yͭ is ſignified as: Lo, now the toppe of the chymneyes in the villages ſmoke a farre of: wherby Vyrgyl ſignifieth night to be at hande.

Pronominacio. *Antonomaſia*, is, whych for yͤ proper name putteth ſome other word As the Archebyſhop confuted the errour, for Cranmer. The Philoſopher lyed that the worlde was eternall, for Ariſtotle. The Apoſtle ſayeth wee be iuſtified by faythe, for Paule.

Periphraſis. *Circuicio*, is a larger deſcripcion eyther to garnyſhe it, or if it bee foule to hyde it, or if it be brefe to make it more playn: by ettimology, by ſygnes, by definicion

Example of the fyrſte. The prouidence of Scipio, ouerthrew yͤ might of Carthago. Here ſaue onlye for garnyſhyng ſake he myghte haue ſayde playnlye: Scipio ouerthrew Carthage: Of the nexte. When Saule was doyng his buſines, Dauid might haue killed hym. Doyng hys buſines, ye wot what it meaneth. Of yͤ thyrd, you haue the larger expoſicions vpon the Goſpels called by the name of thys figure.

By Etymologie or ſhewyng the reaſō of the name. Well maye he be called a paraſite, for a paraſite is ẏ loueth other becauſe of his meat.

By ſygnes, as: when by certeine notes we deſcribe anye thynge, as if a man vnderſtādyng anger wyll ſaye that it is the boylynge of the mynde, or color, whych bryngeth in palenes into the coūtenaūce, fierſenes in the eies, and trēblyng in the members.

By definicion. The arte of well indyghting, for Rethorique.

The ſecond parte of Trope.

Allegoria, the ſeconde parte of Trope is an inuerſion of wordes, where it is one in wordes, and another in ſentence or meanynge.

Sermo obſcurus, a riddle or darke allegorie, as: The halfe is more thē the hole. Aenigma.

Adagium, a ſayinge muche vſed and notable for ſome noueltye, as: The wolfe is in our tale. Paremia.

Diſſimulatio, is a mockyng whiche is not perceiued by the wordes but eyther by the pronūciacion, or Ironia.

by the behauiour of the perſon, or by the nature of the thyng, as: You are an honeſt man in deede.

Sarcaſmus. *Amara irriſio*, is a bitter ſporting a mocke of our enemye, or a maner of ieſtyng or ſcoffinge bytyngly, a nyppyng tawnte, as: The Iewes ſayde to Chriſt, he ſaued other, but he could not ſaue hym ſelfe.

Aſtyſmus. *Feſtiua urbanitas*, is a certen mery conceyted ſpeakyng, as on a tyme a mery felow metynge wͭ one that had a very whyte head, asked hym if he had lyen in the ſnowe al nyght.

Mycteriſmus. *Subſannatio*, a ſkornyng by ſome geſture of the face, as by wrythinge the noſe, puttyng out the tonge, pottyng, or ſuche lyke.

Antiphraſis. *Dictio cõtrariũ ſignificans*, when the mock is in a worde by a contrarye ſence, as when we call a fuſtilugges, a minion.

Charientiſmus. *Gracioſa nugatio*, when wordes roughly ſpokẽ be mollified by pleaſaunt wordes: as when we ſaye to hym that threatneth vs: I praye you be good maſter to me.

The

Schemes and Tropes.

The fyrſt order of the figures Rethoricall.

Epanaphora

Repeticio, repeticion, when in lyke and diuerſe thynges, we take our begynnyng cōtinually at one & the ſelfe ſame word, thus: To you this thyng is to be aſcribed, to you thanke is to be geuen, to you thys thynge ſhal be honour. In this exornacion is much pleſantnes, grauitie, and ſharpnes, & it is much vſed of al oratours & notably ſetteth oute, and garnyſheth the oracion.

Antiſtrophe.

Conuerſio, conuerſion is whych taketh not hys begynnynges at al one and the ſame worde, but wͭ all one worde ſtyll cloſeth vp the ſentence, & it is contrary to that other before, as: Sence the time yͭ cōcord was takē awaye from the citie, lyberty was takē awai: fidelity was takē away: frēſhip was takē away

Symploce.

Cōplexio, complexion cōpriſeth both two exornacions, both this, & that whych we declared before, yͭ both all one fyrſte worde ſhulde be oftē repeted, & we ſhuld turne often to all one laſte word, as: Who toke Sedechias priſoner, & put out both hys eyes? Nabuchodonozer. Who put Daniell and hys felowes into the burnyng furnace? Nabuchodonozer. Who was tranſformed frō a man into a beaſt, & eate haye wyth oxen? Nabuchodonozer.

Anadiploſis. *Reduplicatio*, is a continent rehearſyng agayne of all one worde, or wordes, for the more vehemence, and ſome effect of the mynde. Cicero agaynſt Catiline. Yet he liueth, liueth? yea commeth alſo into the counſel houſe. It is thou, it is thou that troubleſt all the houſhold. Alſo, dareſte thou nowe come into our ſyght. ẏ traitour of thy coūtry? Thou traitour I ſay of thy contrei, dareſt thou come into oure ſyghte?

Epanodus. *Traduccio*, Traduccion is, whyche maketh that whē all one word is oftentymes vſed, that yet it doth not onlye not diſpleaſe the mynde, but alſo make ẏ oracion more trim in this wyſe: Suffer ryches to belonge to riche men, but prefer thou vertue before ryches: For if ẏ wylt compare ryches wyth vertue, thou ſhalte ſcarſe thynke them meete to be called ryches, whych ar but hādmaydens to vertue. Alſo, we are vnto God the ſwete ſauour of Chriſt. To the one part are we the ſauour of death vnto deathe, and vnto the other part are we the ſauour of lyfe vnto lyfe. ii. Cor. ii.

Sinonimia

Nominis cõmunio, cõmunion of the word, when we renewe not the ſelfe ſame worde by rehearſyng agayn, but chaunge that that is put wyth an other word of the ſame valewe, thus: Thou haſt ouerthrowen the comon wealth euen from the foundacion, and caſt downe the citye, euen from the roote. The iuſte man ſhall floryſhe as the palme tre, and ſhall be multiplyed as the Ceder tre. Cicero for. M. Ligarius. Whoſe ſyde wolde that poynte of thy ſwerd haue pricked? what meaned thy weapons? what was thy mynde? what meante thyne eyes? handes, that burning of thy mynd? what deſiredſt yͧ? what wyſhedſte thou? Lytle differeth thys figure from the other before, only becauſe the wordes be chaũged, the ſentẽce remaynyng.

Sinathriſmus.

Frequentacio, frequentacion is, when the thynges that be diſperſed thorowout all the cauſe, are gathered together into one place, that ÿ oracion ſhulde be the weyghtier, & rebukefuller, thus: What faute is he without? why ſhuld you O Iudges be mynded to delyuer hym? He is an harlot of hys owne bodye, he lyeth in wayte for others, gredy, intemperate, wanton, proud, vnnatural to his parentes, vnkynd to hys frindes, troubleous to hys kynſefolke, ſtubburn to hys betters, dyſdaynful to his equals, cruel to hys inferiours, finally, intollerable to all men.

Epiphoneſis

Exclamacio, exclamaciõ is, whiche ſheweth the ſignificacion of ſorowe, or of anger, by callyng vpon eyther a man, a place, or a thynge. Cicero in hys oratour: O deceitful hope of men, and frayle fortune; & our vayne contencions, whych oftẽ tymes are broken in the myd way, ruſhe downe, and in the fal are quite ouerthrowen before they can ſe the hauen. Hereunto belõgeth expectaciõ, obteſtaciõ, wiſhyng, rebuking.

Execratio

Execracio, execracion: O fye vpon Idolatry, that taketh away the honoure due vnto God alone, and geueth it to ſynfull creatures, and Images made by mans hand. Areia.

Obteſtacio, obteſtacion, whē for God, or for mannes ſake we vehemently deſyre to haue any thynge As Cicero for Publius Seſtius: O I praye you, & for the Gods ſakes moſt hertely beſech you, ẏ as it was your wylles to ſaue me, ſo you wyl vouchſafe to ſaue thē thorow whoſe helpe you receiued me agayne. Deeſis.

Votum, wyſhynge: O wolde God that the adulterer had bene drowned in the ragyng ſea, whan wyth hys nauye of ſhyppes he ſayled to Lacedemonia. Euche.

Increpacio, Cicero agaynſt Catiline. Thynkeſt thou that thy counſelles are not knowen? and that we knowe not what thou dydeſt the laſte nyghte? and what the nyghte before? Epiplexis.

Interrogacio, Euerye interrogaciō is not of grauity, neither yet a Scheme, but thys whyche when Erotesis.

thoſe thinges be rehearſed by whiche hurte oure aduerſaryes cauſe, ſtrengthneth that thynge that is gone before, thus ſeynge then that he ſpake all theſe wordes, and dyd all theſe thynges, whether dyd he put away our felowes myndes frõ the cõmon wealthe or not?

Erotema.

Raciocinatio, raciocinacion is, by the whych we our ſelues aſke a reaſon of oure ſelfe, wherefore euerye thynge ſhulde be ſpoken, & that oftentymes we demaund of our ſelues a declaracion of euery propoſicion after thys maner: Thys was well ordeined of oure elders to depryue no kynge of hys lyfe whome they had taken in batayl. Why ſo? for the power whyche fortune had geuen vs, it to conſume in the puniſhement of them whom the ſame fortune a lytle before had ſet in hyeſte degree, were agaynſte reaſon. Yea but he brought a greate army agaynſt you? I wyl not remember it. Why ſo? For it is the poynte of a valiaunte man, ſuche as contend for the vyctorye, them to count enemyes: ſuche as be ouercome, thoſe to count me:ſo that foꝛtitude maye diminiſhe war, humanitie increaſe peace. But he if he had ouercome, wolde he haue done ſo? Verelye he wolde not haue bene ſo wyſe. Why ſhulde ye ſpare hym then? because ſuch foly I am wont to deſpiſe, not to folowe.

Subiectio, when we aſke of oure ſelfe what can be ſaide agaynſt vs, and anſwere to our ſelues thus: Shall we tary in ſynne? God foꝛbyd. Oꝛ compell our aduerſarye to anſwer thus: O Jewes, what can you ſay foꝛ denyall of Chꝛiſte. Wyl you ſaye that you haue not youre Meſſias? but your pꝛophets ſay the contrarye. Your Types are confounded. Whom wyl you be iudged by? by Hyſtoꝛies? Oures declare that you be out of the way, & ſhall come agayne to Chꝛiſt.

Pꝛoſapodoſis.

Tacite obiectioni reſponſio. whe we make anſwere to a thynge that myght pꝛiuely be obiected agaynſt vs, as in the fyꝛſt epyſtle of Ouide, Penelope wylling her huſband Vlyſſes to come home hymſelfe, and wryte nothyng vnto her. Wher he

Antiphoꝛa,

myght haue layed for hys tarying the warres, ſhe priuely toke awaye ỷ excuſe, ſaying: Troy is deſtroied.

Aporia.

Dubitatio, dubitacion, when wee doute of two thynges, or of many, whych we ſhuld inespecially ſpeke of. Much hurted the cōmon wealth at that tyme, whether I ſhuld ſaye the folyſheneſſe of the conſulles, or the malyce, or bothe, I can not tell.

Apophaſis.

Expeditio, expedicion, when many reaſons rehearſed vp, wherby a thynge myghte be done or not, the other are taken away, and one left that we entende, thus: It muſte needes bee that thys controuerſie touching the ſacrament muſt ſtand eyther vpon the much preſſyng and rigour of the wordes, or vpon the meanynge and vnderſtandynge of them. The wordes as they ſtande, bringe wyth them greate inconuenience, to wytte, to expoſitoures, and the other textes. The meaning doth not ſo, but auoydeth al theſe incōueniences, & ſatiſfieth reaſon, expoſitours, & texts of the ſcripture: wherfore wyt, expoſitour, & ſcripture thinketh it better to take the ſentence, then the worde.

Concluſio, concluſiõ is, which by a brief argumẽtacion of theſe thinges that be ſpoken before or done, inferreth that thynge that neceſſarilye ſhulde folowe, thus: And if a reuelacion wer geuen to the Troianes, ẏ Troy myght not be taken without ẏ arowes of Philectetes, and thei did nothing elſe but ſtrike Alexander, to kyl him, that in dede was Troy to be taken.

Epilogus.

Permiſſio, permiſſion, when we ſhew ẏ we geue & graũt any thyng altogether to a mans wyll, thus: Becauſe al thynges takẽ away, only is left vnto me my body & mynd, theſe thynges, whych only ar lefte vnto me of many, I graunte thẽ to to you and to your power.

Epitrope.

Cõmunicacio, cõmunicacion is, when we leaue ſumwhat to ẏ Iudges to be eſtemed, thus: I leaue vnto you o iudges to be thought what hurt ẏ cõmõ welth ſhal take hereof

Anacinoſis.

Diuiſio, diuiſion is which diuiding one thyng frõ another, endeth thẽ both by ſhewing a reaſõ, thus: why ſhuld I lay ani thing to thi charge? if yͧ bee good, ẏ haſte not deſerued

Dialiſis.

it, if thou be naught, thou careſt not for it. Alſo, what ſhuld I ſpeake of myne owne good turnes towarde the. If thou do remember them, I ſhuld but trouble you: If you haue forgotten them, when by deede I haue profited nothyng, what good can I do in wordes?

Antitheton. *Contentio*, contencion, when the reaſon ſtãdeth by contrary wordes or contraries be rehearſed by cõpariſon, thus: Flattery hath pleaſaũt begynnynges, but the ſame hathe verye bytter endynges. Cicero agaynſt Catiline: when they coulde not lyue honeſtlye, they had rather dye ſhamefully. They that be after the fleſhe, care for theſe thynges yͭ be of the fleſhe. They that be after the ſpirite, care for the thynges of the ſpirite.

Antitheſis. *Contrarium*, contrary is, that of two diuerſe thynges confirmeth yͤ one brefely and eaſelye, thus: For he that alwayes wyll be an enemy to hys owne rekenynges, how ſhuld a man truſt that he wold be a frind to other mens matters? He that in familiare cõmunicacion and companie pany of hys friendes wyl neuer ſay truth, thinkeſt thē þ he wil abſteine from a lye in a cōmon audience.

Colon.

Membrum oracionis, a mēber of the reasō is ſo called when a thinge is ſhewed perfitely in fewe wordes the whole ſentence not ſhewed, but receyued agayne wͭ an other parte, thus: Thou dyddeſt bothe profite thyne enemie, and hurte thy frynd. Thys exornacion may be made of two partes only, but the perfiteſte is made of thre, thus: Thou diddeſt profite thine enemy, hurt thi frind, and dydſt no good to thy ſelfe.

Dialpton.

Articulus, article is, when eche word is ſet a ſunder by cutting the oracion thus. By ſharpnes, voyce, countenaunce, thou madeſte thyne enemyes afrayd. Thou deſtroyedſt thyne enemyes wyth enuye, wronges, power, falſehead.

Iſocolon.

Compar, euen or equall, is when the oracion hath in it the partes of the whyche we ſpake before, & that they be made of euen number of ſillables: but thys equalitie muſt not ſtand by numbryng of them, but by perceyuing of it in þ mynd. Chriſte afore the Judge was led, & on hys head a croune of thorne was putte, in token that in dede, the kynge of Jews he was borne. Here be ſome mo wordes in on mẽber then in an other, yet ſound they to the eare of lyke lengthe.

Homioptotõ *Similiter cadens,* fallyng al alike is, when in the ſame conſtruccion of wordes ther be two wordes or mo which be ſpoken alyke in the ſelfe ſame caſes, thus: Thou prayſeſt a man nedye of vertue, plenteful of money. Cicero for Flaccus: There is in thẽ no varietie of opinion, none of wyll, none of talke.

Homotelẽto. *Similiter deſinens,* endynge al alyke, when wordes or ſentẽces haue alyke endyng, as: Thou dareſte do fylthely, and ſtudieſt to ſpeke baudely. Content thy ſelfe wͭ thy ſtate, in thy herte do no man hate, be not the cauſe of ſtryfe and bate.

Climax. *Gradacio,* is, whẽ we rehearſe agayn the word yͭ goth next before, & deſcẽd to other thinges by degrees thus: To Affrican induſtry gat vertue, vertue glory, glory hatered.

Oriſmus. *Definicio,* definiciõ, wher by yͤ proper effect of any thynge is declared brieſely & abſolutely in this wyſe: This is not diligēce but couetouſnes, becauſe yͤ diligēce is a redy ſauing of thine own: couetouſnes is a wrongful deſyre of othermens.

Metabaſis.

Tranſicio, tranſiciō is, wherby briefly we monyſhe what hath ben ſpoken, & what may folowe, as: What he hath ben to hys contrey I haue told, now ye ſhal hear how he hath ſhewed him ſelf to hys parētes. Alſo Cicero for the law of Manilius: Becauſe we haue ſpoken of yͤ kind of the warre, now wyll we ſhewe a fewe thynges of the greatnes of it.

Paralepſis.

Occupatia, occupacion is, when we make as though we do not knowe, or wyl not know of yͤ thyng yͭ wee ſpeke of moſt of al, in this wyſe: I wyl not ſay that yͧ tokeſt money of our felowes, I wyl not ſtand much in thys that yͧ robbedſt kingdoms, cityes, and al mens houſes: I paſſe ouer thy theftes, & al thy rauyns.

Aſindeton.

Diſſolutio, when the oracion lacketh coniūccions, thus: Obey thy parētes, be ruled by thi kinſfolke, folow thy fryndes, obey the lawes.

Auct-

Apoſtrophe. *Auerſio*, Auerſion, when we turne our ſpeche from them to whom we dyd ſpeake to another perſonne, eyther preſent or abſent, or to a thing to the whych we fayne a perſon, as a precher, ſpeaking of prieſtes, that feede not the flocke, may fytly turn hys ſpeche vnto Peter, ſayinge: O Peter, I wold thou liuedſt, & ſaweſt what thy brethren do, howe far they be gone frõ that thou preſcribedſt them to do. Againe: O world, howe pleaſant be the thynges that thou doſt promyſe, how bytter ben they that thou geueſt.

Anangeon. *Neceſſum*, neceſſitie, when we cõfeſſe the thynge to be done, but excuſe it by neceſſitye, eyther of yͤ perſon or tyme, thus: I confeſſe that thys I dyd. But the woman that thou gaueſt me, dyd deceyue me. Alſo, ſomtyme I was in that opinion, but the tyme ſo required.

Anaclaſis. *Refractio*, that is the turninge backe agayne of a worde into a cõtrary ſignification, thus: I knowe kynge Ezechias that all thys lyfe is but bitternes, but I praye thee gyue me ſuche bytternes.

Verborũ

Bomphiologia. *Verborum bombus*, when ſmall & triflyng thynges are ſet out wyth great gaſyng wordes. Example of this haue you in Terence of ẏ boaſting ſouldiar, & creping ſmel feaſt.

Mioſis. *Diminutio*, when greate matters are made lyghte of by wordes, as when he was wel beatē bi a knaue, that knaue wyll ſaye he dyd but a lytle ſtryke hym.

Liptote. *Extenuatio*, the makyng leſſe of a thynge to auoyde arrogance, thus: If I haue any wit O Iudges, if any exercyſe of endyghtyng, al may I thanke Archias the Poete of. Cicero for Archias.

Diaſirmus. *Eleuacio*, when we make lyghte of, and dyſpyſe great argumentes brought agaynſt vs, which to anſwer vnto it is labour, and we ſaye they perteyne not to the purpoſe, or that they are vnworthy to be anſwered vnto, or that we kepe them tyll another tyme: Of thys there nedeth none example.

As oute of lytle ſprings ariſeth greate fluddes: ſo now theſe preceptes of grammer finyſhed, and the fyrſte order of the Rethorical figures: We nowe come vnto that greate declaracion of eloquence, called of Quintilian & Cicero, the ornamētes of ſentence.

Figures of ſentence.

Particio. Particion called alſo diuiſion & diſtribucion rethoricall, is when a thing that mai be generally ſpokē, is more largely declared, and diuided into partes. Example: He is perfitely ſeene in all the ſciences. This ſētēce ſpoken as it were in a ſūme, may be enlarged, if ſeuerally you reherſe vp al the kindes of learning. There is no kynd of doctrine at al but he is exquiſitely ſene in it. There is no ſcience, but he hathe learned it thorowly, and ſo learned it, that you wolde thynke he had labored onely in it. So maruelouſlye he knoweth all the fables of al the Poetes, he ſo aboundeth in the floures of the Rethoricians: He hath ſo boulted oute the paynefull rules of the gramarians. So perfitely knoweth he the ſubtilneſſe of the Logicians, and hath ſo ſoughte oute the priuities of natural thynges, and ouercome the harde poyntes of ſupernaturall wiſedome: he hathe paſſed thorowe the ſecretes of the diuines, and hath thorowlie perceyued the mathematical demōſtracions. He ſo knoweth the mocions of the ſtarres, the reaſons of numbers, the meaſurynges of the earth, the ſituacions, names & ſpaces of cities, mountaynes, fluddes, and fountaynes, he ſo knoweth the difference and harmonies of tunes: He ſo remēbreth all hyſtoryes olde and late: So knoweth all good authors, all antiquities & nouelties, and alſo is perfitelye well ſeene as wel in Greke as latyne. Finallye whatſoeuer learnynge hathe bene found and taught of good authors, al that thorowlye hath he perceyued, knowen and remēbred. Here theſe wordes, he is perfitelye ſeene in all the ſciences, bee declared in theyr partes.

Enumeracio

Enumeracion is much lyke vnto thys, when not beynge contente

at

Enumeraciõ of thynges that go before

at once to declare the ende of the matter, we rehearſe vp all ẏ went before it was done. Example: Cicero oppreſſed the miſcheuous purpoſes of Catiline. Thus maye you ſet it forth: The myſcheuous enterpryſes of Catiline by moſt vngracious yonge men, whych went about the deſtruccion of the citie of Rome, M. Tullius the conſull dyd quickelye ſmell out by hys foreſyghte, and by hys ſinguler vigilancye ſought thẽ oute, by his hyghe prudence eſpyed them, by his incredible eloquence conuinced them, and by hys graue authoritie repreſſed thẽ, by force of armes ſubdued them, & with great happines toke them quyte awaye.

Enumeraciõ of the cauſes.

Hitherto alſo apperteineth, whẽ we expoũd a thyng not barely, but repete the cauſes alſo ſumwhat before, and of what begynnynges it came of. As if not contente to haue ſayd, that the Frenchmen made batayle with the Neapolitans, we rehearſe alſo what were the cauſes of theyr ſtryfe, who was the ſetter forward, and what was the occaſion of the warre, what hope and truſte

either

eyther of them had to the victorye. Of theſe are many examples in Saluſte & Liuie. From thys differeth not when we do not ſimplye ſhewe forthe the matter, but reherſe alſo thoſe thynges that eyther go with it, or folowe it, as thus: We thanke the of thys warre. Thus maye you dilate the matter. The treaſure ſpente vpon the Barbariens, the youthe broken wyth laboures, the corne troden downe, the cattel driuen awaye, ſtretes and vyllages euery where ſet on fyre, fieldes lefte deſolate, walles ouerthrowen, houſes robbed, temples ſpoyled, ſo many olde men chyldeles, ſo manye orphanes, ſo manye wyddowes, ſo many virgins ſhamefully defiled, ẏ maners of ſo many yong mē made worſe by leude libertye, ſo many mē ſlayne, ſo great mourning, ſo many good artes loſte, lawes oppreſſed, religion blotted, al thynges of god and man confounded, all good order of the citie corrupted: I ſay all this heape of myſchiefs that riſeth of war, we mai thāke the only of it, which waſt ẏ beginner of this war

Enumeraciō of effectes, & conſequētes.

Energia.

Enargia, euidence or perſpicuitie called alſo deſcripcion rethoricall, is when a thynge is ſo deſcribed that it ſemeth to the reader or hearer þ he beholdeth it as it were in doyng. Of thys figure ben many kyndes.

The fyrſte, called effiguracion or deſcripcion of a thynge, whereby the figure and forme of it is ſet out: as of the vniuerſall flud.

The ſeconde, the deſcripcion of a perſonne, when a man is deſcribed, as are the noble menne in Plutarch, and the Emperours in Suetonius. Howe be it the rethoricianes vſe thys worde *Proſopopeia*, that is deſcripcion of a perſonne to comprehende the ſixe kyndes folowinge.

Charactiriſmus.

The thyrde kinde is called *Charactiriſmus*, that is the effiction or pycture of the bodye or mynde, as Dauus deſcribeth Crito, & Mitio deſcribeth Demea.

Proſopographia.

The. iiii. is the fainyng of a perſō called *Proſopographia*, and is of. ij ſortes. Fyrſt þ deſcripciō of a fained perſon, as Wyrgyl in the ſyxt of Eneid, faineth Sibil to be mad, & fayneth the perſons in hell. An other forme is whē we fayne perſō, cōmunicacion, or affecte of a man or of a beaſte, to a dumme thynge, or that hath no bodye, or to a dead man: as to the Harpies, furies, deuils, ſlepe, hongar, enuie, fame, vertue, iuſtice, and ſuche lyke, the poetes fayne a perſon, and communicacion. This ſeconde faſhion the Poetes do call *Proſopopey*. The fyrſt kind is called *Ætopeia*, that is an expreſſiō of maners or mylde affeccions, and hath thre kyndes: of the whych the fyrſt is a ſignificacion or expreſſion of of maners ſomewhat longer, as of wittes, artes, vertues, vices. Thus we expreſſe Thraſo a boaſter, and Demea a ſowre felowe.

Aetopeia.

The ſeconde forme, is an expreſſion of naturall propenſitie, and inclinacions to naturall affeccions, as of the fathers loue toward the chyldren. &c. of frendſhyppe, neyghbourhod & cet. as you maye ſe in hyſtoryes.

The thyrd kynde is the expreſſion of lighter affeccions, as when wee go about by fayre meanes to gette the mery affeccions of menne to vs ward or to other, & when the mynd is lyft vp into hope, myrth, & laughter, and as be louyng ſalutations, promiſes, & cōmunynges together in familiar epiſtles and dialogues, and the getting of loue and fauour in the begynnynges, and finallye thys figure doth teach, that Rethorique is a part of flattery. The firſt kynde of rethoricall deſcripcion is *Pathopeia*, that is expreſſyng of vehement affeccions and perturbacions, of ẏ whych there be two ſortes.

Pathopeia.

The fyrſte called *Donyſis*, or intencion, and ſome call it imaginacion, wherby feare, anger, madnes, hatred, enuye, and lyke other perturbacions of mynde is ſhewed and deſcribed, as in Ciceros inuectiues. Another ſorme is called *Oictros*, or cōmiſeracion, wherby teares be pyked out, or pyty is moued, or forgeuenes, as in Ciceros peroraciōs, and complaintes in Poets: And to be ſhorte ther is gotten no greater admiracion or commendacion of eloquence then of theſe two, *AEtopeia*, and *Pathopeia*, if they be vſed in place. The .vii. kind is *Dialogiſmus* whych is how often a ſhort or long communicacion is fayned to a perſon, accordyng to the comelines of it. Such be the concions in Liuie, & other hiſtorians. The .viii. kynd is called *Mimiſis*, that is a folowing eyther of the wordes or manoures whereby we expreſſe not onlye the wordes of the perſon, but alſo the geſture: and theſe foreſayd ſixe kindes Quinctiliane dothe put vnder *Proſopopeia*. The .ix. kynde is the deſcripcion of a place, as of Carthage in the fyrſt of Eneid. Referre hither Coſmographie and Geographie. The .x. kynd is called *Topoteſia*, that is ficcion of a place, when a place is deſcribed ſuch one peraduenture as is not, as of the fieldes called Eliſii in Virgil: refer hither *Aſtrotheſiam*, that is the deſcripciō of ſtarres. The .xi. kinde is *Chrono-*

dialogiſmus

Miniſis.

graphia, that is the deſcripcion of the tyme, as of nyght, daye, and the foure tymes of the yere.

Amplificacio

A greate parte of eloquence is ſet in increaſing and diminyſhing, and ſerueth for thys purpoſe, that the thyng ſhulde ſeme as great as it is in dede, leſſer or greater then it ſeemeth to manye. For the rude people haue commonly a prepoſterous iudgemēt, and take the worſt thynges for the beſte, and the beſte for the worſt. Al amplificacion and diminucion is taken eyther of thinges, or of wordes. Of thynges thyſe effeccions, of words thoſe faſhions that nowe I wyll ſhewe. The firſt waye of increaſyng or diminiſhing is by chaungynge the worde of the thynge, when in encreaſynge we vſe a more cruell worde, and a ſofter in diminyſhynge, as when we call an euyll man a thiefe, and ſaye he hathe kylled vs, when he hathe beaten vs. And it is more vehemēte if by correccion we compare greater wordes wyth thoſe that we put before: As thou haſte broughte not a thyefe, but an extorcioner, not an adulterer, but a rauyſher. &c. Lyke vnto this is *Hyperbole*, whyche ſaythe more then the truthe is in deede, as when we ſaye: The crye was hearde to heauen, meanyng it was a greate crye. An other kynde is by increaſe, whyche is when the thynges goyng before beynge exaggerate, we come from them to the hyeſte: As agaynſte Verres. It is a myſcheuous deede to bynde a Citizen of Rome, haynous to beate hym, what? ſhall I ſaye to hange hym? An other waye of increaſe is, when wythoute diſtinccion in the context and courſe of the oracion, the circumſtaunces ſette in order, ſomewhat alwayes is added bygger then the fyrſte, and that we come to the hyeſt by a ſwyfte pace. As he was not aſhamed to playe at dyce wyth ieſters in the common cokerye, beynge a prieſte, a Perſon, a Diuine, and a Monke. There is another kynde of amplyfienge that is by compariſon contrary to increaſe. For as in increaſe the thynges that go before beyng exaggerat, we go from them to the hyeſt, ſo compariſon taketh increaſe of the leſſer, whych if they be greater in all mens opinions, that muſt nedes appeare verie greate that we wyll haue amplified: And compariſon is made by ficcion, & by puttynge to an example. By ficcion, eyther in one degree, or in many. As in the fyrſt part of the amplifiyng of Antonies vomite, for he ſayneth it had happened vnto hym at ſupper beyng but a priuate perſon. If at ſupper in theſe great bowles of thine thys happened vnto thee, who wolde not haue counted it a ſhame: But now in ŷ ſyght of the people of Rome beynge a cōmon officer, maſter of the horſe, to whom it was ſhame once to belch, he wyth hys gobbets of meat that ſtanke al of wyne, ſpilled al his lap, and the iudgement ſeate. Here amplification is taken of ſmaller thinges, and is made by one degree of many degrees, this maye be an example. If a mā gaue the euery yere xl. poūd, woldeſt ŷ not thanke him? If a friend had redemed the out of priſon ŵ hys money, woldeſt thou not loue hym? If eyther in battell or ſhypwracke a man by hys valiantnes had ſaued the, woldeſt thou not worſhyp hym as God, and ſaye thou were neuer able to make hym amendes? What ingratitude is it then that Chriſt God & man, which hathe made the, to whom thou doſt owe al that thou haſt, &c. ſo to diſpyſe hym, ſo wyth dayely fautes to anger him, & for ſo great beniuolēce to geue hym agayn ſo great contumelye and deſpyte? Neyther ſkylleth it that we haue rehearſed fiction and comparacion amonge argumentes, for there is no cauſe why that amplificacion and ornacion ſhuld not be taken out of the ſame places from whence ther commeth probacion. Nor it is no newes the ſelfe ſame thynges to be applyed to diuerſe vſes. As of all circumſtaunces both of the thyng, and of the perſon are taken argumentes, but euen oute of the ſelfe ſame are ſet affeccions and exaggeracions, whych is manifeſt in the kynde demonſtratiue: As when we prayſe chaſtitie in a yonge man, we go not aboute to perſwade that he was chaſte, but that that vertue ſhulde appeare greater in floryſhyng age. To lyke vſe ſerue exemples and ſimilitudes, as in Eſaye: The Oxe knewe hys owner, and the Aſſe the maunger of hys maſter, but Iſrael hathe not knowen me. The example of the Oxe & the Aſſe is not vſed for this to proue that the Hebrewes dyd not knowe their God, but that the impietie and foliſhnes of that nacion ſhulde be amplified. The ſame may be applied to profe after thys maner. If the Oxe and Aſſe knowledge theyr maſters, of whō they are noriſhed and do ſerue them, how much more conueniente is it, that mā ſhuld knowledge hys maker and noriſher, and ſerue him bothe in bodye and mynd. Contrarye, when Paul ſayth: no man ſerueth in warre on his owne wages, he proueth by ſimilitudes, that it is not comelye, that they that war vnder the goſpell, ſhulde be compelled to be carefull for their liuynge. He ſhuld haue applied it to amplifiyng, if he had propouned it thus.

They that ſerue vnder a capteine be not careful for their liuyng, but lokinge for the ſuſtenaunce of their capteine, only ſtudye for thys to do hym faythful ſeruice, howe muche more ſhame is it that ſome menne that haue promiſed to fyght vnder Chriſt in the goſpel, to diſtruſt ſuch a capteyne, and ſtudye all they can to gather riches. Cōpariſon by puttyng to example is, whē by ſetting out as it were a lyke example, wee brynge to paſſe that that we exaggerate may be thought either very lyke, eyther equal, either bygger. And in this kynd beth the whole is cōpared to the whole, & the partes to partes: as in the oracion of Cicero for Milo. Did I pray you þe noble mā Scipio being a priuat perſō kil Tiberius Gracchus whych ſhaked the cōmō wealthe but a lytle, & ſhall wee beynge conſulles ſuffer Catiline, that gothe aboute to waſt the whole worlde wyth murther and fyre? Here bothe Catiline is compared to Gracchus, and the eſtate of the common wealthe to the whole world, & a lytle ſhakyng to ſlaughter, fyer and waſtyng, and a priuate perſon to the conſuls. Ther is an amplificacion alſo whē contraries be ſet together, wherby bothe the partes ſeme bygger, and more euidente. As when exhorting men to liberalitie, we ſhewe howe foule a faute couetouſenes is, that the foulnes of the faute being exaggerate, the goodlines of the vertue ſhulde be more encreaſed. There is another kynd of amplifiyng called reaſonynge, when of thoſe thinges that eyther folowe or go before, the hearer doth gather how great that thynge is that we wolde to be amplified. By thynges that go before, as when Homer armeth Achylles, or Hector to batayle, by the greate preparacion, we gather how ſore ẏ fight ſhal be. Of thinges ẏ folowe: How much wyne Antony dranke, when ẏ hauyng ſuch a ſtrong body he was not able to digeſte it, but ſpewed it vp the nexte daye after. Of thynges ioyned to: as whē Maro ſayeth to Poliphemus: He had the bodye of a pineapple tree for a ſtaffe in hys hande. Manye other kyndes ben there of amplifiynge, which who ſo wyl ſe more at large, may read that right excellent boke of the famouſe doctor Eraſmus, whych he intituled the preacher.

The inuention of many propoſicions is, when the chyefe ſtate or principal propoſicion of the cauſe is declared and proued by manye other propoſicions and argumẽtes, ſo ſet in iuſte order that there be no confuſion of propoſions. And propoſicions be taken partely of thoſe that be cõmon, and partly of thoſe thynges that belonge properlye to the cauſe: As if a man wolde counſell Tullye not to take the condicion offered of Antony, that is, that by burnynge of hys bookes called philippia, he ſhulde haue hys lyfe, he myght vſe commonly theſe propoſicions. Fyrſte yͭ no man oughte to by his life ſo dere, that therby he ſhulde loſe hys immortall name. To thys generall may ſerue a perticuler taken oute of circumſtaunces, that it oughte not to be done, ineſpecialy of Cicero, whych by ſo many laboures hathe gotten vnto hym ſelſe an excellente and euerlaſtyng name, and that hath ſhewed moſte eloquently by putting out ſo manye noble workes that deathe ought to be deſpiſed, ineſpeciallye ſeyinge that now he hath not much tyme to lyue beynge an olde man. Agayn, another principall propoſicion ſhall be taken of the circūſtances. That nothynge is worſe, then that Cicero beyng a very good mā ſhulde owe his lyfe to Antonye the worſt man of the world. The third propoſicion ſhal be cōiectural: how that Antony craftely goeth about that the bookes beynge burned, in the whych he perceiueth bothe hys owne immortal infamye to be, and the immortal glory of Cicero, whē he hath afterwardes taken awaye hys lyfe, he maye vtterlye extinguyſhe Cicero.

¶ A copious heaping of probacions.

Proues.

So when propoſicions be found, remaineth argumētaciō or proues, called in Greke *Piſtis*, becauſe they make ſuretye of a doutefull thyng. Of proues ſome be artificiall, ſome vnartificial. Vnartificial be, foreiudgemētes

Two ſortes of proues.

iudgementes, rumoures, tormentes, tabelles, othe, wytneſſes, diuinacion, oracles. To theſe be referred whych the Grekes cal *Symeia* or ſygnes: For they alſo commonlye are not ſet by the wytte of hym that diſputeth, but are miniſtred otherwyſe. They be called ſignes properlye, whyche ryſynge of the thynge it ſelfe that is in queſtion come vnder the ſences of menne, as threatninges, whych be of the time that is paſte, cryinge herde oute of a place, whyche is of the tyme preſente, paleneſſe of hym whyche is ared of the murther, whyche is of the tyme folowynge, or that bloud leapte oute of the bodye latelye ſlayne, when he came that dyd the murther. Alſo of ſignes ſome bee neceſſary, as that he liueth whiche dothe breathe, and ſome probable, as bloude in the garmente, whych myghte alſo come oute of the noſe, or otherwyſe. Alſo proues and argumentes are taken oute of circūſtaunces, partly of the perſon, partlye of the cauſe or thyng it ſelf, and be called alſo of the Rethoricians places,

Signes be referred to proues vnartificial, & why.

Signes wherfore.

Signes be referred to tyme.

Two maner of ſignes.

Proues takē oute of circūſtaunces.

How proues of circūſtaūces differ frō Ariſtotels places.

places, neyther cleane contrarie to thoſe that Ariſtotle hath taughte, neyther the very ſame: for ſome agree wyth them, ſome be all one, and ſome diuerſe. Onlye differeth the manour of teachynge, becauſe the Rethoricianes do teache a patrone, the philoſopher generally helpeth iudgement.

Circūſtāces of perſon.

Circumſtaunces of the perſon ben theſe. Kinred, nacion, contrey, kynde, age, bryngynge vp, or diſcipline, hauiour of the body, fortune, condicion, nature of the mynde, ſtudies, affectacion, wordes forſpoken, & dedes done before, commocion, counſell, name.

Kynred.

Kynred moniſheth vs to cōſider of what progeny a man dothe come. For it is ſemely, and happeneth cōmonlye that the ſonnes be lyke the forefathers, and thereof procedeth cauſes to lyue well or euyll:

Nacion

Naciō ſheweth what diſpoſicion and maners euery nacion hath peculiarly of theyr owne.

Kynd.

The difference of kynde is knowen to euerye man:

Age.

To diuerſe ages diuerſe thyngs be conueniente.

Education.

It ſkylleth more by whom, and by what wayes men be

brought

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to be, whether he be ỹ ſame or not: as ryche, or eloquent, iuſte or mightie, mery or ſad, a fauorer of the people, or of the great men.

Wordes ſpoken, & deedes done before.

Both wordes that be ſpoken before time, and dedes that be done, be alſo conſidered. For of thynges that be paſte, the preſent be eſtemed, & alſo thinges that be to come.

Commocion

Cōmocion in thys differeth from the nature of the mynde, becauſe that one is perpetuall, that other for a whyle: as anger is commocion, rancour the nature of the mynde, and feare a cōmocion, fearefulneſſe nature.

Name.

To theſe they adde the name of the perſon, of whence many tymes an argument is takē: as Cicero ieſteth muche vpon Verres, or ſweepers name, becauſe beyng a ſtrong thief, he ſwepte altogether. Thus haue we ſhewed that much matter may be taken of thynges belongyng to a perſonne, ſo maye be alſo of thoſe that belonge to a thynge or cauſe, whiche places bee ſo handeled of Quintiliane, that he myngleth thē wyth the places whyche Ariſtotle hathe comprehended in hys eyghte

bookes

brought vp, then of whom they be begotten. The hauiour of the bodye comprehendeth fayrnes or foulnes, ſtrength or weakenes: For more credible is the accuſacion of lecherye in a fayre body then in a foule, and violence more probable in the ſtrong, then in the weake. Fortune perteineth to ryches, kynred, frendes, ſeruitures, dignities, honours. Condicion comprehendeth manye thynges: as whether he be noble or not noble, an officer, or a priuate perſon, a father or a ſonne, a citizen or a ſtraunger, a fre man, or a ſeruaunt, a maried manne, or a ſingle man, a father or none, hauinge had but one wyfe, or two. The nature of the mynde hath manifold varieties in men. Some be fearful, ſome ſtrong, ſome gentle, ſome vehemēt, chaſte, lecherous, glorious, modeſte &c. Studies, for other be the maners of the ruſtical, then of the lawyer, of the marchaunte, then of the Soldier, of the ſhipman then of the phiſicion. To theſe they adde affectacion: For it ſkylleth muche what maner man euerye one wolde ſeme

Hauiour of the bodie.

Fortune.

Condicion.

The nature of the mynde

Studies.

Affectacion.

F.i. to be

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bookes of Topyckes. Circumſtances of the thynges be theſe: Cauſe, place, tyme, chaunce, facultie, inſtrumente, manour. And fyrſte of euerye thynge there be foure cauſes, efficient, materiall, formall and finall. Matter is the receptacle of al formes. The forme cauſeth it to be thys, and not another thynge: as the reaſonable ſoule geueth to the body that it is a man, and the ſoule becauſe it is a ſubſtaunce hathe her vnnamed forme, wherby ſhe is a ſoule, and not an aungel. And whatſoeuer is made, is made to a certen ende, and one thynge maye haue diuerſe endes: as nature hathe geuen breſtes vnto women to geue milke, and alſo for comlyneſſe of theyr bodies; neyther doth any man that is of a ſounde mynde take vpon hym anye buſineſſe, but for that he deſyreth to haue ſome thynge: nor there is nothynge deſyred, but vnder the conſideracion of good or profite.

So the ende whyche is laſte in effecte, and fyrſte in intencion, loketh vpon the gettinge of profites, increaſe, and cōfirmacion of them,

Circūſtaunces of things be theſe.

Fine or ende.

F.ii. and

and alſo vpon them, eſchuynge of diſprofites, diminyſhynge, or puttyng them awaye. But in choſyng them, falſe perſwacion deceyueth manye, whyleſt by errour they beleue that to be good yͭ is naughte. This place therfore ſerueth for many thynges, to make more or leſſe. Greatly happy ſhulde men be, if euerye man wolde looke vpon the marke, not the whych deſyre hathe ſette before hym, but whyche God and honeſt reaſon hath prefixed. And of ſuche ſtrengthe is the ende, that hereof is taken the felicitie of euery thyng. To faſt that the body maye obeye the mynde, to do good workes is an holy deede. To faſt to be counted holye, is hypocriſie. To faſte to encreaſe thy good, is couetouſeneſſe. To faſte to be whole in thy bodie is phiſycke, and ſo of praiynge, almoſe, and other laudable workes. After lyke maner muſt be wayed the ſecondarie endes. An other circumſtaunce of a thynge, is the place, whoſe qualitie oftentimes maketh the faute either greter or leſſer: as to ſteale an holye

Place.

thynge

thing out of an holy place, is worſe then ſome other kynde of theft. No leſſe matter of argumentacion miniſtreth the qualitie of time, which ſignifieth two thynges. Fyrſt it is taken playnly for the time preſent, paſt, or to come: Seconde it ſignifieth oportunitie to do a thynge, and ſo when a man cometh as we wold haue it, we ſaye he cometh in time. And in the ſeuenth of Jhon, when Chriſt ſayth: My tyme is not yet come, tyme is taken for oportunitie of tyme. And lykewyſe in the ſyet to the Galat. Therfore whyle we haue tyme. &c. The Rethoricianes put chaunce vnder tyme, becauſe the ende of a thynge perteyneth to the time that foloweth: but of thys wyll we ſpeke in the place called Euent. Facultie is a power to do the thynge that is taken in hand: and in coniectures two thinges ſpeciallye be conſidered: whether he could or wold. Wyll is gathered of hope to performe it, and is made more probable whē the nature of the mynde is ioyned to it: as it is not like he wyl abide in his

Tyme.

Tyme hathe two ſignificacions.

Chaunce.

glorye, becauſe he is enuious and ambicious. Alſo when we counſell one to leaue of vayne mournynge, when it is not in his power to get agayne that is gone.

Inſtrument.

Inſtrument ſemeth to be a part of facultie: for inſtrumentes ſometyme are cauſe of eure hablenes to do a thinge: and it is a more miſcheuous dede to kyl with venome thē with ſwearde. And to inſtrumēt ſo nie is the manour of doyng, that almoſte it is all one. But more properlye perteyne to the manour or faſhion, thoſe thynges that be eyther excuſed, or made greater by wyl: As leſſe faute is it to fall into a vice by ignorance or frailtie, then of a purpoſe and full deliberacion. The vſe of circūſtances profiteth to amplifie, to extenuate, to euidence, to confirmacion, and probabilitie. And hytherto be referred alſo the common places that indifferentlye apperteyne to all kyndes and partes of cauſes, of the whyche Rodulphe entreateth, and Ariſtotle in hys Topyckes. But before we ſpeake of them, it is to be noted, that thys woorde place, is taken foure maner of wayes. They are called common places, becauſe they be entreated of, of bothe partes, althoughe not in all one cauſe: as he that is ſore ſpoken agaynſte by witneſſes, ſwadeth that we ſhulde not geue credite to witneſſes. Contrarye, he that is holpen by them ſpeaketh in defence of wytneſſes, and ſo of other that we ſpake of before, when we entreated of vnartificial argumentes. Lyke to thys ſorte be ſentences, whyche wee exaggerate as it were wythoute the cauſe, but ſo that they ſerue to the cauſe whiche wee haue in hande: as bee the amplificacions of vertues, and the exaggeracions of vices. As when wee accuſe anye manne that by euyll companions he was broughte to do alſo the miſcheuouſe deede, A common place ſhall bee, wyth wordes to exaggerate howe much it profiteth to kepe goodneſſe, to bee in companye wyth good men, and contrarye howe greate myſchefe the companye of euyll men dothe cauſe.

place .4. wayes taken.

In the third ſence places be called ſeates of argumentes, whyche the Rethoricianes do applie to eche kyndes of cauſes: As in the kynde ſuaſorie, honeſt, profitable, pleaſaũt eaſye, neceſſarie. &c. In demonſtratiue kynde, kynred, contrey, goodes of the bodye and of the mynde. In the Iudiciall kynde, in eſpecial deniall, thoſe that we ſpake of euen nowe. The fourth places be general, whych declare what belongeth to euerye thynge, and howe oute of eche of them there be taken argumentes, partly neceſſary, and partlye probable. Theſe be commen to the Oratours with the Logicians, albeit Ariſtotle hathe ſeperatelye written of them in hys Topickes, and in his Rethorickes hathe not touched thẽ, and they profite much both to iudgement, and to endightynge, but the varietie of authors hath made the handlynge of them ſumwhat darke, becauſe amonge them ſelues they can not wel agre, neyther of the names, neyther of the number, neyther of the order.

Examples.

An example is a rehearſall of a

thynge that is done, and an applyynge of it vnto our cauſe, eyther for ſimilitude or diſſimilitude, profitable to perſwade, garnyſhe, and delyght. Examples, ſome be taken out of hyſtories, ſome of tales, ſome of fayned argumẽtes, in comedies, and bothe ſortes be dilated by parable and comparacion. Comparacion ſheweth it equall, leſſe, or bygger. Parable is a feete ſimilitude, whych ſheweth ỷ example that is brought, ether like, vnlyke or cõtrarye. Lyke as Camillus reſtored the common wealth of the Romaines that was oppreſſed by the Frenchmen, and when it was brought into extreme loſſe, by theyr valiauntneſſe expelled the Barbariens: So Valla, whan thorowe the ignorãce of ỷ Barbarians, learnyng was deſtroyed, reſtored it agayn, as it wer from death into hys former brightnes. Vnlike. As not lyke thanke is done to Laurence and Camillus, because that the one moued by vertue wyth the ieopardie of hys lyfe deliuered his contrey from the vngracious, that other ſtyrred vp by deſyre of fame, or rather wyth an euyll luſte to checke manye, not reſtored agayn the lattē tong oppreſſed, but brought it as it were into certen rules. Cōtrary, Brutus kylled hys chyldren goyng about treaſon, Manlius puniſhed by death the valiauntnes of hys ſonne. Comparacion ſheweth yͭ thing yͭ is brought, eyther equall, leſſe, or bigger: Leſſe, as our elders haue warred oftentymes, becauſe theyr marchaūtes and mariners wer euyl entreated. What mynd ought you to be in, ſo many thouſande citizens of Rome ſlaine at one meſſage, and one tyme? Equall, as in the ſame Cicero. For it happed vnto me to ſtand for an offyce wyth two gentlemenne, that one very naughte, that other very gentle, yet ouercame I Catiline by dignitie, and Galba by fauoure. Bygger: As for Milo, they ſaye he ſhulde not lyue that confeſſeth he hathe kylled a man, when M. Horacius was quitte, whyche kylled hys owne ſyſter.

Parable.

Parable, which ſome call ſimilitude, ſome cōparacion, is a comparyng tyng of a thyng yͭ hath no life, or no bodye to our cauſe and purpoſe, for ſome thyng that is lyke or vnlyke. And as example is taken of yͤ dede of a man, and the perſon of an hyſtorye, or that is fabulous and fayned, ſo is compariſon taken of thinges that be done, or that be ioyned to them by nature, or by chaunce. As Attilius retournyng agayne to hys enemies is an example of kepynge faythe and promiſe: But a ſhyp in the whych the ſayles be hoyſed vp, or takē down after the blowyng of the winde, is a parable whiche teacheth a wyſe man to geue place to tyme, and applye hymſelfe to the world that is preſente. And lyke faſhion is of dilatyng a parable, as we haue ſhewed in example. For ſometime it is noted in a word as: Doeſt thou not vnderſtand that the ſayles muſte be turned? Sometyme it is more largelye declared, as in the oracion for Murena. And if vnto menne that ſayle out of the hauen. &c. Analogia.

Icon, called of the latines *Imago*, an Image in Englyſhe, is muche lyke to a ſimilitude, and if you declare it is a ſimilitude: as if you ſaye: As an Aſſe wyll not be driuen from her meat, no not with a club, vntyl ſhe be full: no more wil a warriour reſte from murther vntyll he hath fylled his mynd with it. This is a ſimilitude: but if you ſaye that a man ſlewe vpon his enemies like a dragon, or lyke a lyon, it is an Image. Howbeit an Image ſerueth rather to euidence or grauitie, or to cunditie, then to a profe. There is alſo a general comparacion, ſpeciallye in the kynde demonſtratiue, perſon wyth perſon, and one thing with an other, for praiſe or diſpraiſe

Indicacio.

Indicacio, or authoritie, is the cōparing of an other mans ſaying or ſentence vnto our cauſe: of the whiche ther be ſeuen principal kyndes. 1 The fyrſt a comon morall ſentence, as a common principle perteynyng to maners: as continuall laboure ouercommeth all thynges, and as be the ſentences of Salomon and Cato: and all morall philoſophy is ful of ſuche ſentences. 2 The ſeconde are common rules, whych be called

dignities in euery ſcience. The.iii. 3
a prouerb. The fourth called *Chria*, 4
which is a very ſhort expoſicion of any dede or worde wyth the name of the author recited. The fyfte an 5
Enthimeme, whyche is a ſentence of contraries: as if it be a great praiſe to pleaſe good men, ſurely to pleaſe euyl men it is a greate ſhame. The
ſyxte called AE*nos*, that is a ſaying 6
or a ſentence, taken out of a tale, as be the interpretacions of fables, and theyr allegories. The ſeuen is 7
any anſwere takē out of the mouth of God, or taken out of the cōmaundement of God.

Expolicion is, when we tarye in one thynge, ſpeakynge the ſame in diuerſe wordes and faſhions, as though it were not one matter but diuerſe. A goodlye example of the moſte largeſt expolicion is rehearſed in Eraſmus, whych, becauſe it is very profitable, I wyll wholye rehearſe it. A wyſe man for the cōmon wealth ſake ſhall eſchue no peryll: euen for thys cauſe that it happeneth oftē, that wher he wold not

Exergaſia.

dye for the common wealth, he peryſheth yet of neceſſitie wyth the cōmon wealth. And becauſe all the commodities we haue be taken of our contrey, ther ought no incōmoditie to be counted paynfull, taken for our contrey. They therfore that flye that peryll which muſt be takē for the cōmon wealth, do folyſhely: for neither can they auoyde it, and they be found vngrate to the citie. But they that by their owne peril put away the perils of their cōtrei, they are to be counted wyſe, ſeyng that bothe they geue to the cōmon wealth that honour þ they ſhulde geue, and had rather dye for many, thē wͭ many. For it is much againſt reaſon that receiuing thy naturall lyfe by thy contrey, to deliuer it agayne to nature when ſhe compelleth the, and not to geue it to thy cōtrey when ſhe deſyreth the. And where þ mayſt wyth hye valiauntnes & honour die for thy contrei, to haue rather lyke a cowarde to liue in ſhame. And for thy frendes and parentes, and other acquayntance to put thy ſelfe in perryll: for the cōmon

mon wealth in the whyche doth it & that moſt reuerende name of the contrey is conteyned, not to be willynge to come in ieepardye. Wherfore as he is to be dyſpiſed whyche being vpon the ſea had rather haue hym ſelfe ſafe, then the ſhip: ſo is he to be rebuked, whych in ieopardye of the commen wealthe, prouideth more for his own then for yͤ cōmon wealthe. When the ſhyppe hathe ben broken, many haue ben ſaued: But after the ſhypwrake of the cōtrey no man can eſcape. Whyche thynge me thynketh Decius dyd wel perceiue, whych reported wholy to haue beſtowed hym ſelfe, and for the ſauegard of his men of war to haue run amonge the myddeſt of hys enemyes. Wherfore he loſte nor hys lyfe, but let it go: for he redemed for a thynge of verye ſmall pryce, a ryght dere thyng. He gaue his life, but he receiued his contrei. He loſte his life, but he inioyed glorye, whyche written to his greate prayſe, ſhyneth euerye daye more and more. Wherfore if we haue proued both by reaſon & by exāple, that we be bounde to put oure ſelfe in peryll for the common wealthe, they are to be counted wyſe men, whych for the ſauegarde of the contrey auoyde no peryll. It wolde be meete to exercyſe chyldren in ſuche themes, wherby ſhal be gottē bothe wyſedome and eloquence. And here me thynketh I maye ryghte well ende theſe Rethoricall preceptes, although I be not ignoraunt that much helpeth bothe to perſuaſions and copye, the proper handlyng of tales taken oute of the nature of beaſtes, dreames, fayned narracions, ſumwhat lyke vnto the truth, & allegories much vſed of diuines. But becauſe they requyre a longer treatie, for this tyme I leaue them of, addynge vnto theſe before written rules of oratory, a declamacion bothe profitable and verye eloquente, wrytten by Eraſmus vnto the moſte noble Duke of Cleue, as here appereth after.

¶ That chyldren oughte to be taught and brought up gētly in vertue and learnynge, and that euen forthwyth from theyr natiuitie: A declamacion of a prieſe theme, by Eraſmus of Roterodame.

If thou wilt harken vnto me, or rather to Chriſippus, the ſharpeſte witted of Philoſophers, yͧ ſhalte prouide yͭ thyne infante and yonge babe be forthewyth inſtructed in good learnyng, whyleſt hys wyt is yet voyde from cares and vices, whileſt his age is tender and tractable, and his mind flexible and ready to folowe euery thyng, and alſo wyl kepe faſt good leſſons and preceptes. For we remember nothynge ſo well when we be olde, as thoſe thynges yͭ we learne in yonge yeres. Care not thou for thoſe fooles wordes which chatter that thys age, partly is not hable inough to receiue diſcipline, & partly vnmete to abyde the labours of

Diuiſion of yͤ confutaciō

B.i. ſtudies

ſtudies. For fyrſt, the beginninges of learning, ſtãd ſpecially by memorie, which as I ſayd, in yõg ones is very holdfaſt. Secondly becauſe nature hath made vs to knowledge the ſtudy of ye thynge can not be to haſty, wherof ye author of al thyng her ſelf hath graffed in vs ye ſeedes. Beſide this ſome things be neceſſary to be knowẽ whẽ we be ſũwhat elder, which by a certẽ peculier readines of nature, ye tender age perceiueth both much more quickly, & alſo more eſily thẽ doth ye elder, as ye firſt beginnings of letters, ye knowledge of tõges, tales & fabels of poetes. Finallye, why ſhulde ye age be thought vnmete to lerning, which is apt to lerne maners? Or what other thinge ſhuld chyldrẽ do rather whẽ they be more able to ſpeake, ſeyng nedes thei muſte do ſumwhat? How much more profite is it ye age to ſporte in letters, then in trifles? Thou wilt ſay yt it is but of litle value yt is done in thoſe fyrſte yeres. Why is it diſpiſed as a ſmal thing, which is neceſſary to a very greate matter? And why is ye lucre, be it ne uer ſo litle, yet a lucre, diſpiſed of purpoſe? Now if you ofte put a lytle to a litle, there riſeth a greate heape. Herewith cõſider this alſo, if beyng an infant he lerne ſmaller thinges, he ſhal lerne greter, growynge upwardes in thoſe yeres, in which thoſe ſmaller ſhuld haue ben lerned. Finally while he doth theſe things, at yͭ leaſt he ſhal be kept frõ thoſe fautes, wherwͭ we ſe comly yͭ age to be infected. For nothynge doth better occupy yͭ whole mynd of man, thẽ ſtudies. Verely this lucre ought not to be ſet light bi. But if we ſhuld graũte that by theſe labours yͭ ſtrength of yͭ body is ſumwhat diminiſhed, yet thinke I this loſſe well recõpenſed by winnynge of wyt. For the minde by moderate labours is made more quycke & luſtye. And if ther be any ieopardy in this pointe, it may be auoyded by our diligẽce. You muſt haue for this tender age a teacher to enter it by fayre meanes, & not diſcorage it by foule. And ther be alſo ſome things both pleaſãt to be knowen, & as it wer ſibbe to childrẽs wittes, whiche to lerne is rather a play thẽ a labour. Howbeit childehod is not ſo weake whiche euē for thys is ẏ more mete to take paynes & labour, becauſe they fele not what labour is. Therfore if thou wylte remember how far vnworthy he is to be counted a mã which is void of learning, and how flitting the life of man is, how ſlypper youth is to myſchiefe, and mans age howe it deſyreth to be occupied, how baren olde age is, and further how few come vnto it, thou wylt not ſuffer thy yong babe in the whych thou ſhalte lyue ſtyll as it were borne agayne, to let go any parte of hys tyme vnoccupied, in the whych any thynge maye be gotten that eyther maye do muche good to all ẏ whole lyfe afterwardes, or kepe it awaye from hurtes, and miſchiefes.

The ſelfe ſame matter enlarged by coppe.

After the longe deſpayred fruitfulnes of thy wyfe, I hearſay thou art made a father, and that wyth a man chylde, whyche ſheweth in it ſelfe a meruelous towardnes, and euen to be lyke the parentes: and that if ſo be we maye by ſuch markes and tokens pronoſticate anye thyng, maye ſeeme to promiſe perfite vertue. And that therfore thou doeſt entend, to ſe thys chylde of ſo grete hope, aſſone as he ſhalbe ſome what of age to be begonne in good letters, and to be taught in very honeſt learnynge, to be inſtructed and faſhioned with the very wholſome preceptes of philoſophy. In dede you wyll be the whole father, and you wyll haue hym your very ſon, and to loke lyke you, not only in the faſhion of hys face, and lineamẽtes of hys bodye, but alſo in the giftes of hys wytte. Verely as I am hertelye glad for the good fortune of myne eſpeciall friende, ſo I greatlye alowe your wyſe entente. This one thynge I wolde warne you of boldlye in dede, but louinglye, not to ſuffer after the iudgemente and example of the cõmon people, that the fyrſt age of your infante ſhulde ſlytte awaye wythout all fruite of good inſtruccĩõ, and then at the laſt to ſet hym to learne hys fyrſte letters, when bothe hys age wyll not ſo well be handled, and hys wytte ſhall be more readye to euyll, and peraduenture poſſeſſed alreadye wᵗ the faſt holdyng bryers of vices.

Yea rather euẽ now loke about for ſome man, as of maners pure & vncorrupt, ſo alſo wel learned: & into his lap deliuer your litle chyld, as it wer to a nurſe of his tẽder mind, that euẽ wᵗ his milke he may ſucke in ſwete lerning: & deuide the care of thy litle ſõne to his nurſes & teacher that they ſhuld ſuckun the litle body wᵗ very good iuyce, & ſo indue hys mynd wᵗ very wholſom opinions, & very honeſt lernynge. For I thinke it not conuenient that ẏ one of al the beſt learned, & alſo wyſeſt ſhuldeſt geue eare to thoſe piuyſhe women, or vnto mẽ very lyke to thẽ the beard excepted, whych by a cruell pytie, & hateful loue, iudge that the chyldren euen vntyl they ware ſpringoldes, ſhuld be kept at home kyſſyng theyr mothers, and among the ſweete wordes of theyr nurſes paſtymes, and vnchaſte tryflynges of ſeruauntes and maydens. And thynke that they ought vtterlye to be kepte awaye from learnyng as from venome, ſaying that the fyrſt age is ſo rude that it can receiue no diſcipline, and ſo tender that it is not mete for the labours of ſtudies: and finally that the profite of that age is ſo lytle worth, that neyther anye coſte ſhulde be made vpon it, neyther þ the weakenes of the chyldrē ſhuld be rered. Whyle I proue euery of theſe thynges falſe, I pray you a lytle whyle take hede, countyng as the truth is, fyrſt that theſe thynges be writtē of him which loueth you as wel as any mā doth, & inespecially of þ thing which ſo perteineth to you, þ none can do more. For what is more derer to you thē your ſon, inespecial hauing but him alone, vpon whō we wold be glad if we might beſtowe yea our life, not only our ſubſtāce. Wherfore who mai not ſe þ thei do lēudly & alſo vntowardli which in tilling their lād building their houſes, keping their horſe, vſe þ greteſt diligēce thei cā, & take to counſell men þ be wyſe, & of great experience: in bringing vp and teachynge theyr chyldren, for whoſe ſakes al other thyngs ar gotten, take ſo litle regard that neyther they once councel with theyr owne mynd, nor ſeke for the iudgements of wyſe men, but as though there were a trifle in hande, geue eare to folyſhe women, and to euery raſcal wretche, whych is no leſſe ſhame to hear, then if a man takyng thought for the ſhooe, wolde ſet naught by the foote, or wyth great ſtudy wold prouide that there ſhuld be no faut in the garmente, naught reckynge for the healthe of the bodye. Good ſyr, I wyl not here cauſe you to tarye wyth common places, howe muche the ſtrength of nature, how much fatherly loue, the law of god, mens conſtitucions require the parentes to owe vnto the chyldrē, thorowe whom aſmuche as we maye wee eſcape to dye, and be made to lyue euer. But ſome thynke they haue gaylye done the office of a father, when they haue only begottē chyldren, where as thys is the leaſt porcion of loue that the name of a father requyreth. What great thought take the mothers comenlye leſte the infant ſhulde loke a goggle or a ſquint, leſt he ſhuld be puffcheked, wꝛie necked, croke ſhuldꝛed, croke legged, ſplaye footed, and leſt that the pꝛopoꝛcion of his bodye ſhuld not be trimme in euery point: whereunto beſyde other thynges, they be wont to vſe ſwadel bondes, and keepe in their chekes wyth lytle miters. They haue regard alſo to theyꝛ mylke, their meate, theyꝛ bathes, & their mouinges, by whyche thynges the phiſicions in many bookes, and ineſpeciall Galene hath taught that the chyldꝛen get good healthe of theyꝛ bodye: neyther do they differ thys diligēce vnto the ſeuenth oꝛ tenth yere, but euē aſſone as the chylde commeth oute of the mothers wombe, they take greate charge of thys. And they do well, foꝛ the infancie not regarded, oftentymes cauſeth men to haue a ſyckely and ſoꝛe diſſeaſed olde age, if they happen to come to it. Yea moꝛeouer oꝛ euer the chyld be boꝛn, yet dothe the mother take greate hede: They eate not of euery meat when they be greate wyth chylde, they take heede that they moue not theyꝛ bodie to hurte them: and if there happen any thyng to fall vpon their face, by and by they take it away wyth theyr hand, and laye it vpon the priuie part of theyr body. It hath ben proued by many experimentes, that by this remedie the deformitie whych wold haue bene on that part of þ body that is ſene, hathe lyen hyd in the ſecrete place. No mā calleth this to haſty a care whych is vſed for the worſer parte of man. Why then is that parte of man, wherby we be properly called menne, neglected ſo many yeres? Shuld he not do all agaynſte gods forbod which wold trim his cap, lettyng his head be vnkempt, and all ſcabbed? Yet much more vnreaſonable is it that we ſhuld beſtow iuſte labours vpon the mortall bodye, and to haue no regarde of the immortal ſoule. Further, if a mā haue at home an horſe colte, or a whelpe of a good kynd, wyl he not ſtraight waye begynne to faſhion hym to do ſumwhat, and wyll do that ſo muche the more gladlye, the readyer the yonge age is to folow the teachers mynde? Wee wyl teache a popiniaye whyle time is, to ſpeke as a manne dothe, knowynge well that the elder he waxeth, the leſſe apte he wyll be to be taughte, yea the common prouerbe geuyng warnynge of thys thynge: That an old popiniaye careth not for the rod.

And what a thynge is it to be diligente in a byrde, and ſlowe in teachynge thy ſonne? What do the wytty huſbandmen? Do they not teach euen ſtraight way the plātes whyle they be yet tender, to put awaye theyr wylde nature by graffynge, and wyll net tarye tyll they be waxen bygge and myghtye?

And they do not onlye take heede that the litle tree grow not croked or haue any other faute, but if ther be anye, they make haſte to amend it, whyle it wyll yet bowe, and folowe the hande of the faſhioner.

And what liuyng thynge, or what plante wyll bee as the owener or or houſebande manne wolde haue it to ſerue for, excepte oure dylygence helpe nature? The ſooner it is donne, the better wyll it come to paſſe.

In dede to manye dumme beaſtes, nature the mother of all thynges, hath geuen more helpe to do theyr natural offices, but becauſe the prouidēce of God hath of al creatures vnto men onlye geuen the ſtrength of reaſon, ſhe hath left the greateſt parte to education, in ſo much that one hath written very wel the firſt poynte, the middle, and the thirde, that is the chyefe of all mans felicitye, to be good inſtruccion, & ryght bryngynge vp. Whych prayſe Demoſthenes gaue to ryght pronunciacion, and that in dede not falſely, but ryghte bryngynge vp helpeth muche more to wyſedome, then pronunciacion to eloquence. For diligente and holy bringing vp, is the founteyne of al vertue: As to folye and myſchief, the fyrſt, ſeconde, and thyrde poynte is vndiligente and corrupte education. Thys is the thynge that is chiefelye lefte vnto vs. That is the cauſe why vnto other beaſtes nature hathe geuen ſwyftnes, flyght, ſharpnes of ſight, greatnes, and ſtrengthe of bodye, ſcales, flyſhes, heares, hornes, nayles,

les, venome, wherby they may both defende their healthe, and prouide for theyr liuynge, and brynge vp their yonge: and bryngeth forthe man onlye ſofte, naked, and vnſenſed: but in ſtede of all thys, hath geuen hym a mynde hable to receiue all diſcipline, becauſe in this onlye are all thynges, if a man wyll exerciſe it. And euerye liuynge thynge, the leſſe mete it is to learnynge, ſo muche the more it hathe of natiue prudence. Bees learne not to make their celles, to gather iuce, and to make honye. The Emets are not taughte to gather into their holes in ſomer, wherby they ſhulde lyue in wynter, but all theſe thynges be done by inſtruccion of nature. But man neyther can eate, nor go, nor ſpeake, except he be taught. Then if the tree brynge forthe eyther no fruite or vnſauerye, wythout the diligence of graffing, if the dogge be vnmete to hunte, the horſe vnapte to iuſte, the oxe to the plowe, except oure diligence bee putte to, howe wylde and vnprofitable a creature wolde man become, except diligẽtlye,

lye, and in dewe tyme he ſhulde be faſhioned by good bryngynge vp. I wyll not here reherſe vnto you the example of Lycurgus knowen of euerye man, whyche bryngynge oute two whelpes, one of a gentle kynde, but euyll taughte, that ran to the meate, that other of ſluggyſhe ſyres, but diligently broughte vp, that leafte the meate and leapt vpon the beaſt. Nature is an effectuall thynge, but educacion more effectuall, ouercommeth it. Menne take heede that they maye haue a good dog to hunte, to haue a good horſe to iourney with, and here they thynke no diligence to be to haſtie, but to haue a ſonne that ſhulde be both worſhip and profite to the parentes, vpon whome they myghte laye a good part of the charges of their houſhold, whoſe loue mighte noryſhe and beare vp their vnweldy age, and þ ſhuld ſhew hym ſelf a truſtye and healpynge ſonne in a lawe, a good huſbande to his wyfe, a valiaunte and profitable citizen to the common wealthe, I ſaye to haue ſuche one, eyther they take no care, or elſe they care to late. For whō do they plant? for whō do they plowe? for whō do they buylde? for whō do thei hunt for riches both by land & by ſea? not for theyr chyldrē? But what profite or worſhyp is in theſe thinges, if he yͤ ſhal be heire of thē can not vſe thē? With vnmeſurable ſtudye be poſſeſſions gotten, but of the poſſeſſor we take no kepe Who prepareth an harpe for the vnſkylfull of muſycke? Who garnyſheth a librarie for hym that can ſkyl of no bookes? And are ſo great ryches gotten for hym whyche can not tell howe to vſe them? If thou getteſt theſe thynges to hym that is well broughte vp, thou geueſte hym inſtrumentes of vertue: but if thou get them for a rude and ruſticall wytte, what other thynge doeſt thou then miniſter a matter of wantonneſſe and miſchiefe? What canne bee thoughte more folyſhe then thys kynde of fathers? They prouide that the bodie of the ſonne maye be wythout faute, and ſhulde bee made apte to do all manner thynges comelye, but the mynde, by whoſe moderacion all honeſte wyrkes do ſtand, that they care not for. It nedeth me not here to rehearſe that riches, dignitie, authoritie, and alſo healthfulnes of body, whych menne ſo deſirouſlye wyſhe to theyr chyldren, nothynge doth more get them vnto man, the vertue and learnynge. They wyſhe vnto them a praye, but they wyll not geue thē a nette to take it with all. That thing which is of al moſt excellent, thou canſt not geue thy ſonne, but thou mayeſt ſtore hym wyth thoſe good ſciences, wherby the beſt thinges be gotten. Now is this a great inconuenience, but it is yet a greater, that they leaue at home their dogge wel taught, their horſe well broken and taught, and theyr ſon enſtructed wyth no learnyng. They haue land well tylled, and theyr ſonne ſhamefull rude. They haue their houſe goodly trimmed, and theyr ſonne voyde of all garnyſhyng. Further, they whych after the peoples eſtimacion ſeme to be meruelouſe wyſe, do prolong the diligence to garnyſhe the mind eyther into an age vnapte to bee taughte, or elſe take no care at all for it, and are meruelouſe thoughtfull of externall goodes of fortune, yea or euer he be borne, whom they haue appoynted to be lorde of thẽ all. For what ſe we not them to do? When their wyfe is greate wyth chylde, then call they for a ſearcher of natiuities, the parentes are whether it ſhall be a man or a woman kynde. They ſearche oute the deſtenye. If the Aſtrologer by the byrth houre haue ſayde that the chylde ſhulde be fortunate in warre: wee wyll, ſaye they, dedicate this chyld to the kinges courte. If he ſhal promyſe eccleſiaſticall dygnitie, wee wyll, ſaye they, hunte for hym by ſome meanes, a Byſhopryke, or a fatte Abbotſhyp. Thys chylde wyl we make a preſident or a deane. Thys ſemeth not to them to haſty a care when they preuente euen the very byrth: and ſemeth it to haſtye that is vſed in faſhioning your childrens myndes? So quyclye you prouide to haue your ſonne a capteine or an officer, and therewyth wylte thou not prouide that he maie be a profitable captayn or officer of the common wealth? Before the tyme come you go aboute this, to haue your ſonne a byſhop, or an abbot, and wylt thou not faſhion hym to this well, to beare the office of a byſhop, or an abbot? Thou ſetteſte hym to a chariot, and ſheweſt hym not the manner to gyde it. Thou putteſt hym to the ſterne, and paſſeſt not that he ſhulde learne thoſe thynges that becommeth a ſhypmaſter to know. Finally in all thy poſſeſſions thou regardeſt nothing leſſe then that, that is moſte precious, ⁊ for whoſe ſake al other thynges be gotten. Thi corne fieldes be goodly, thy houſes be fayre, thy veſſel is bright, thy garmentes, and al thy houſholde ſtuffe, thy horſes bee wel kept, thi ſeruaũtes wel taught, only thy ſonnes wyt is foule, filthy ⁊ all ſluttiſhe. Thou haſt perchaũce bought by the ſumme a bond ſlaue, vyle, and barbarous, if he be rude and ignoraunt, þ markeſt to what vſe he is good, ⁊ trimly thou bryngeſt hym vp to ſome craft, either of the kytchen, phyſicke, huſbandrye, or ſtewardſhyp: only thy ſonne thou ſetteſt lyght by, as an idle thynge. Thei wyl ſay: He ſhal haue inough to lyue on, but he ſhall not haue to lyue well on. Comonly the rycher that men be, the leſſe they care for the bryngyng vp of their chyldren. What neede is it, ſay they, of anye learnyng, they ſhall haue inoughe? Yea the more nede haue they of the helpe of phyloſophy and learnyng. The greater the ſhyp is, & the more marchandyſe it carieth aboute, the more neede it hathe of a connynge ſhyppe maſter. Howe greatlye do Prynces go about this, to leaue vnto their ſonnes as large a dominion as they cā, and yet do none care leſſe that they ſhuld be brought vp in thoſe good wayes, wythoute the whych, principalitie can not wel be ordred. How muche more dothe he geue, that geueth vs to lyue well, then to lyue? Verye lytel do chyldren owe vnto theyre fathers of whome they be no more but begotten, and not alſo broughte vp to lyue vertuouſlye.

The ſaying of Alexander is muche ſpoken of: excepte I were Alexander, I wold wiſhe to be Diogenes. But very worthely doth Plutarch rebuke it, becauſe that ſo much the more he ſhuld haue wyſhed to haue had Diogenes philoſophye, howe muche the greater hys dominion was. But muche more ſhameful is theyr ſluggardy, whyche not onely bryng not vp their chyldrē arighte, but alſo corrupte them to wyckedneſſe. When Crates the Thebane dyd perceiue thys abhominacion, not without a cauſe he wolde go in to ỹ hyeſt place of the citye, & there crie out as loud as he could, & caſte them in the teeth wyth theyr madneſſe in this wyſe. You wretches what madneſſe driueth you? Take you ſuche thought to gette money and poſſeſſions, & take you no care for your children for whom you get theſe thynges? As they be ſcante halfe mothers whych onlye bringe forth, and not vp their chyldren, ſo be they ſcante halfe fathers, which when they prouide neceſſaries for theyr chyldrens bodies, euē ſomuch that they maye ryot wythall, prouide not that their myndes maye be garnyſhed wyth honeſt diſciplines. Trees peraduenture wyl grow though eyther baren, or wyth wild fruite: horſes are foled, though perchaunce they be good for nothyng: but menne (truſte me) be not borne, but faſhioned. Menne in olde tyme which by no lawes, nor good order ledde theyr lyues in woodes, in wãderynge luſtes of bodye, were rather wylde beaſtes then men. Reaſon maketh a man: that hathe no place where all thynges are gouerned after affeccion. If ſhape and faſhion ſhulde make a man, Images alſo ſhulde be counted among men. Elegantly ſayde Ariſtippus when a certen ryche man axed him what profite learnyng ſhuld brynge to a yong man: yf it be no more but this quod he, þ in the playing place one ſtone ſytte not vpon an other. Very properly another Philoſopher Diogenes I trowe, bearynge in the myd day a candle in his hand, walked aboute the market place that was full of men: beinge axed what thynge be ſought: I ſeeke quod he, a man. He knewe that there was a greate company, but of beaſtes, and not men. The ſame man on a daye, when ſtāding on an hye place he had called a great ſort together, and ſayde nothing elſe but come hither men, come hyther men. Some halfe angrye cryed agayne: we are here men, ſay what thou haſt. Thē quod he: I wold haue men come hyther & not you whych are nothyng leſſe then men, and therwyth draue them away wyth his ſtaffe. Surely it is very trewe, that a man not inſtructed wyth Phyloſophye nor other good ſciences, is a creature ſomewhat worſe then brute beaſtes. For beaſtes folowe onely the affectes of nature, a manne except he be faſhioned wyth learning, and preceptes of philoſophy, is tawght into affeccions more thē beaſtlike. For there is no beaſt more wylde, or more hurtefull then ā manne, whom ambicion dryuethe, deſyre, anger, enuye, ryot, and luſte. Therfore he that prouideth not that his ſonne may by and by be inſtructed in the beſte learnyng, neyther is he a manne, nor the ſonne of a man. Were it not an abhominable ſight that the mynde of a man ſhulde be in a beaſtes body? As we haue read that Circes when ſhe had enchaunted men wyth her wytchcraft, dyd turne them into Lions, beares, and ſwyne, ſo that yet ther ſhuld be ſtil in them the mynde of a man, which thyng Apuleus wrote to haue happened to hym ſelfe, and Auſtin alſo hathe beleued that men haue bene turned into wolues. Who could abyde to be called the father of ſuch a monſter. But it is a more merueylous monſter that a beaſtes mynde ſhulde be in a mans bodye, and yet do very many pleaſe themſelues in ſuche chyldren, and bothe the fathers ſeme, and the common people thynke ſuche to be verye wiſe.

It is ſayde that beares caſte oute a lumpe of fleſhe wythout anye faſhion, whych wyth longe lyckyng, they forme and brynge into a faſhyon, but there is no beares yonge one ſo euyll fauored as a manne is, borne of a rude mynde.

Except wyth much ſtudye yͤ forme and faſhion this, thou ſhalt be a father of a monſter and not of a man. If thy ſonne be borne wyth a copped head or crockeſhuldred, or ſplay footed, or wyth ſyxe fingers in one hande, howe lothe woldeſt thou be for it, how arte thou aſhamed to be called the father not of a man, but of a monſter: and art thou not aſhamed of ſo monſtruous a mynde? Howe diſcoraged be the fathers in theyr hertes if their wyfe brynge forthe a naturall, & an infante of a brute mynde? For they thynke they haue begottē not a man, but a monſter, and excepte feare of the lawe dyd let them, they wolde kyll that that is borne. Thou blameſte nature whych hath denied the minde of a man to thy chylde, & thou cauſeſt by thyne own negligence, that thy ſonne ſhulde be wythoute the mynde of a man. But thou wylte ſaye: Better it is to be of a brutiſhe rather thē of an vngracious mind. Naye better it is to be a ſwyne, thē an vnlearned and euyll man. Nature, when ſhe geueth the a ſonne, ſhe geueth nothyng elſe, thē a rude lumpe of fleſhe. It is thy parte to faſhiō after yͤ beſt maner, that matter that will obey & folow in euery poynt. If thou wylt ſlacke to do it, thou haſt a beaſte: if thou take hede thou haſt, as I myght ſaye, a God. Strayght waye aſſone as thy infāte is borne, it is apte to be taughte thoſe thynges whych properlie belonge to a man. Therfore after the ſayinge of Vyrgyll, beſtowe diligente labour vpon hym, euen from hys tender age. Handle the ware, ſtrayght way whyle it is very ſoft, faſhion thys claie while it is moiſt, ſeaſon thys earthen veſſel wyth verye good liquour, while it is newe, dye your wolle whyle it commeth whyte frome the fuller, and is not defiled wyth any ſpottes. Antiſthenes dyd verye merilye ſhewe the ſame, whyche when he had taken a certen mans ſōne to be taught, and was axed of hys father what thinges he had nede of: a newe booke quod he, a newe penſyle, and a new table. Verelye the philoſopher requyred a rude and emptye mynde.

Thou canſt not haue a rude lumpe, but and if thou faſhyon it not lyke a manne, of it ſelfe it wyll ware naught, into monſtruous formes of wylde beaſtes. Seynge thou doeſt owe this ſeruyce to God & nature, although there were no hope that thou ſhuldeſt haue any profite therby, count in thy mynd, how greate comforte, how greate profite, howe much worſhyp the children that be well brought vp brynge to theyr fathers. Agayne into what ſhames and greate ſorowes they caſt their parentes that bee euyll broughte vp. There is no nede to bryng herevnto the examples out of olde chronicles: do no more but remember in thy mind the houſholdes of thine owne citye, howe many examples ſhalt þ haue in eueri place? I know thou doeſt often hear ſuch wordes. O happye man that I were, if my chyldren were buryed. O fortunate mother, if I hadde neuer broughte forth chylde. It is a wayghty matter to brynge vp chyldren well, I graunt: but no man is borne to him ſelfe, no man borne to be idle. Thou woldeſt nedes be a father, þ muſte

be

Chyldren euyl broughte vp, brynge ſhame to their parẽtes be a good father, yͧ haſte gotten thē to the cōmon wealth, not to thy ſelf only, or to ſpeake more lyke a chriſten man, yͧ haſt begottē thē to god, not to thy ſelfe. Paul wryteth that ſo in dede women be ſaued, if they bryng forth childrē, ⁊ ſo brynge thē vp that they continue in ẏ ſtudy of vertue. God wil ſtraitly charge the parēts wͭ the childrēs fautes. Therfore excepte ẏ euen forthwith thou bryng vp honeſtly ẏ, that is borne, fyrſt yͧ doſt thy ſelfe wronge, which thorow thy negligence, getteſt ẏ to thy ſelfe, then the which no enemye could wyſhe to an other, ether more greuous or paynful. Dioniſius did effeminat wͭ delyghtes of the court Dions yong ſon ẏ was run awaye from him: he knew ẏ this ſhuld be more careſull to ẏ father, then if he had kylled hym wͭ a ſwerde. A litel whyle after when the yong manne was forced of his father that was come to him, to returne agayne to his old vertue, he brake his necke out of a garret. In dede a certeyne wiſe hebriciō wrot very wiſely. A wiſe child maketh the father glad, ⁊ a foliſh ſon is ſorow to ẏ mother.

But a wyſe chyld not only is pleaſure to hys father, but alſo worſhip and ſuccoure, and finallye hys fathers lyfe. Contrarye a folyſhe and leude chylde, not only bringeth heauyneſſe to hys parentes, but alſo ſhame and pouertye, and olde before the tyme: and at laſte cauſeth death to them, of whom he had the begynnyng of lyfe. What nede me to rehearſe vp? daily are in our eies the examples of citizens, whome the euyll maners of theyr chyldrē haue brought to beggarye, whome eyther the ſonne beyng hanged, or theyr daughter an whoore of the ſtewes, haue tormented wyth intollerable ſhame and vylany. I know greate men, whych of manye chyldren haue ſcante one lefte alyue.

One conſumed wyth the abhominable leprie, called by diminucion ꝥ french pockes, beareth his death aboute wyth hym: a nother hathe burſte by drynkynge for the beſte game, an other goyng a whorehuntynge in the nyghte with a viſar, was pitifullye kylled. What was the cauſe? Bycauſe theyr parentes thynkynge it inough to haue begotten them, and enryched them, toke no hede of theire bryngynge vp. They ſhall ope vp the lawe, whych laye awaye theyr children, and caſt them into ſome wood to be deuoured of wylde beaſtes. But there is no kynde of puttynge them awaye more cruell, then to geue vp that to beaſtlye affeccions, whych nature hath geuen to be faſhioned by very good waies. If ther wer an witch could wyth euyl craftes, and wold go about to turne thy ſonne into a ſwyne or a wolfe, woldeſt thou not thynke that ther were no punyſhemente to ſore for her myſcheuouſe dede? But that whych thou abhorreſt in her, thou of purpoſe doeſt it thy ſelfe. How huge a beaſte is lechery? how rauenous and inſaciable is ryot? howe wylde a beaſt is dronkenſhyp? how hurtfull a thing is anger? how horrible is ambicion? To theſe beaſtes dothe he ſet ouer hys ſonne, who ſoeuer from his tender youthe doth not accuſtume hym to loue that, that is honeſte: to abhorre ſynne: yea rather not on lye he caſteth hym to wyld beaſtes, whych the moſt cruel caſters away are wonte to do, but alſo whych is more greuouſe, he norriſheth thys greate and perilous beaſte, euen to hys owne deſtruccion. It is a kind of men moſt to be abhorred, which hurteth the body of infantes wyth bewitchyng: and what ſhal we ſay of thoſe parentes whiche thorowe their negligence and euyll educacion bewitch the mynd? They are called murtherers that kyll their children beynge newe borne, and yet kyll but the body: howe great wyckednes is it to kyll the mynde? For what other thynge is the deathe of the ſoule, then foly and wickednes. And he doth alſo no leſſe wrong to his contrey, to whom aſmuch as lyeth in hym, he geueth a peſtilente citizẽ. He is naught to godwards, of whom he hath receyued a chylde for thys purpoſe, to brynge hym vp to vertue. Hereby you may ſe, how greate and manifolde miſchiefes they committe whych regarde not the bryngynge vp of tender age.

But as I touched a lytle before,

they ſynne more greuouſlie then do theſe, whych not onely do not faſhion them to honeſtye, but alſo ſeaſon the tender and ſoft veſſel of the infante to myſchiefe and wyckedneſſe, and teacheth hym vyce before he knowe what vice is. How ſhuld he be a modeſte man and dyſpyſer of pride, that creepeth in purple?

He can not yet ſound his fyrſte letters, and yet he nowe knoweth what crimoſine and purple ſylke meaneth, he knoweth what a mullet is, and other dayntie fyſhes, and diſdainfullye wyth a proude looke caſteth away cōmon dyſhes. How can he be ſhamefaſt whē he is growen vp, which being a litel infāt was begon to be faſhioned to lecherye? How ſhall he waxe liberal whē he is old, which being ſo litel hath lerned to meruell at money & gold? If ther be ani kynd of garment lately foūd out, as daili ꝧ tailers craft, as in time paſte dyd Africa, bringeth forth ſome new mōſter, ꝧ we put vpon our infāt. He is taught to ſtand in his own cōceite: & if it be takē away, he angerly axeth for it again.

Howe ſhall he beyng olde hate drũkennes, whych when he is an infãt is taught to loue wine? They teach them by lytle and lytle ſuche filthy wordes whych are ſcant to be ſuffered, as ſayth Quintilian, of the delicious Alexandrians. And if the child ſpeake any ſuche after them, they kyſſe hym for hys laboure. I warant you they know their yong, growynge nothynge out of kynde, when theyr owne lyfe is nothynge elſe then an example of naughtynes. Beynge an infant, he learneth the vnchaſte flatterynge wordes of nurſes, and as we ſaye, he is faſhioned wyth the hand to wanton touchynge. He ſeeth hys father well whetteled wyth drynke, and heareth hym bablynge oute that, that ſhulde be kepte in. He ſytteth at greate, and not very honeſt feaſtes, he heareth the houſe ful of ieſters, harpes, mynſtrels and daunſers. To theſe maners the chyld is ſo accuſtumed, that cuſtume goeth into nature. Ther be nacions that faſhion their chyldren to fierſeneſſe of warre whyle they be yet redde frõ the mother. They lerne to loke fierſlie, the learne to loue the ſwearde, and to geue a ſtrype. From ſuch beginninges thei are deliuered to the maſter: and do we merueyle if wee fynde them vnapte to lerne vertue, whych haue dronke in vyces, euen wyth the mylke? But I hear ſome men defendynge theyr folye thus, and ſaie that by thys pleaſure whiche is taken of the wantõnes of infantes, the tediouſnes of nourſyng is recõpẽſed. What is this? Shuld it be to the verye father more pleaſaunt if the chylde folowe an euyll deede, or expreſſe a leude worde, thẽ if wyth his lytle ſtuttyng tonge, he ſpake a good ſentence, or folowe any deede that is wel done? Nature ſpecially hath geuen to the fyrſte age an eaſines to folowe and do after, but yet thys folowyng is ſome what more prone to naughtyneſſe then to goodnes. Is vyce more pleſaunte to a good man then vertue, ſpecially in hys chyldren? If anye fylthe fall vpon the yonge chyldes ſkyn, thou putteſt it away, and doſt thou infect the mynd wyth ſo foule ſpottes? Nothynge ſtycketh faſter then that that is learned in yonge myndes. I pray you what motherlye hertes haue thoſe women, whiche dandle in their lap their chyldren tyl they be almoſt ſeuen yeres old, and in maner make thē fooles? If they be ſo much diſpoſed to play why do they not rather get apes, and litle puppets to play wythall? O ſaye they: they be but chyldren. They be in deede: but it cā ſcant be told how muche thoſe fyrſte beginninges of our yong age do helpe vs to guide all our lyfe after, & howe hard & vntractable a wanton and diſſolute bryngyng vp, maketh the chylde to the teacher, callynge the ſame gentlenes, when in deede it is a marring. Might not an accion of euyl handlyng children meruelous iuſtli be laid agaynſt ſuch mothers? for it is plainely a kynde of witchcraft & of murther. They be punyſhed by the lawe, ẏ bewitche their childrē, or hurt their weake bodies with poiſons: what do thei deſerue which corrupt ẏ chiefe parte of the infāt wt moſt vngracious venome? It is a lighter matter to kyl the bo

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by then the mind: If a child ſhulde be brought vp amõg the gogle eied ſtutters, or halting, the body wold be hurt wᵗ infecciõ: but in dede fautes of the mind crepe vpon vs more priuely, & alſo more quickely, & ſettel deper. The apoſtle Paul worthily gaue this honor vnto the verſe of Menãder, ẏ he wold recite it in his epiſtels: Euyl comunicaciõ, corrupteth good maners: but this is neuer truer thẽ in infantes. Ariſtotle whẽ he was axed of a certein mã by what meanes he myghte bringe to pas, to haue a goodly horſe: If he be brought vp quod he among horſes of good kynde. And ẏ if neyther loue nor reaſon can teach vs howe greate care we ought to take for ẏ firſt yeres of our children, at ẏ leaſt waies let vs take example of brute beaſtes. For it oughte not to greue vs to learne of thẽ a thynge ẏ ſhall be ſo profitable, of whome mãkinde now long ago hath lerned ſo many fruitful things: ſence a beaſt called Hippopotamus hath ſhewed ẏ cutting of veines, & a bird of egipt called Ibis hath ſhewed ẏ vſe of a cliſter, which ẏ phiſiciõs gretly alow.

The hearbe called dictamum whiche is good to drawe out arrowes, we haue knowne it bi hartes. Thei alſo haue taughte vs that the eatinge of crabs is a remedy agaynſt the poyſon of ſpyders. And alſo we haue learned by the teachyng of lyſardes, that dictamum doth confort vs agaynſt the bytyng of ſerpentes, For thys kynde of beaſtes fyghte naturally agaynſte ſerpentes, of whom whē they be hurt, they haue ben eſpyed to fetche theyr remedye of that herbe. Swallowes haue ſhewed vs ſalandine, and haue geuen the name vnto the hearbe. The weſyll hathe ſhewed vs that rewe is good in medicines. The Storke hathe ſhewed vs the herbe organye: and the wylde bores haue declared yͤ Iuy helpeth ſickeneſſes. Serpentes haue ſhewed that fenel is good for the eye ſyght. That vomite of the ſtomacke is ſtopped by lettiſe, the Dragon monyſheth vs. And that mans donge helpeth agaynſt poyſon, the Panthers haue taught vs, and many mo remedies we haue learned of Brute beaſtes:

yea and craftes alſo that be verye profitable for mannes lyfe. Swine haue ſhewed vs the maner to plow the lande, and the Swalowe to tẽper mud walles. To be ſhort, there is in maner nothyng profitable for the lyfe of man, but ẏ nature hathe ſhewed vs an example in brute beaſtes, that they that haue not learned philoſophy and other ſciences, maye be warned at the leaſt waye by them what they ſhulde do. Do we not ſe howe that euery beaſte, not only doth begete yonge, but alſo faſhion them to do their natural office? The byrde is borne to flye. Doeſt thou not ſe how he is taught therunto & faſhioned by his dame? We ſee at home how the cattes go before their kytlynges, and exercyſe them to catche myſe & byrdes, becauſe they muſte lyue by them. They ſhewe them the praye whyle it is yet alyue, and teache them to catche it by leappyng, and at laſt to eate them. What do hartes? Do they not forthwyth exerciſe their fawnes to ſwyftnes, and teach thẽ howe to runne? they brynge them

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to hye ſtiepe doune places, & ſhewes them how to leap, becauſe by theſe meanes they be ſure agaynſt the traines of the hunters. Ther is put in writing as it were a certen rule of teching elephãtes and dolphins in brynginge vp their yonge. In Nyghtingales, we perceiue the offices of the techer and learner, how the elder goth before, calleth backe, and correcteth, and howe the yonger foloweth and obeyeth. And as the dogge is borne to huntyng, the byrde to flyinge, the horſe to runnyng, the oxe to plowynge, ſo man is borne to philoſophy and honeſte doinges: and as euery liuing thing lerneth very eaſly that, to the whiche he is borne, ſo man wyth verye lytle payne perceiueth the lernyng of vertue and honeſtye, to the whiche nature hath graffed certen vehemente ſeedes and principles: ſo that to the readineſſe of nature, is ioyned the diligence of the teacher. What is a greater inconuenience then beaſtes that be wythout reaſon to knowe and remember theyr duetye towarde theyr yong: Man

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whych is deuided from brute beaſtes by prerogatiue of reaſon, not to know what he oweth to nature, what to vertue, and what to God? And yet no kynde of brute beaſtes looketh for anye rewarde of theyre yong for their nourſynge and teachynge, excepte we luſte to beleue that the Storkes noryſhe agayne theyr dāmes forworne wyth age, and bear them vpon their backes. But among men, becauſe no continuaunce of time taketh awaye the thanke of naturall loue: what comfort, what worſhyp, what ſuccoure doth he prepare for hym ſelfe, that ſeeth hys childe to be well brought vp? Nature hathe geuen into thy handes a newe falowed fielde, nothynge in it in deede, but of a fruitfull grounde: and thou thorow negligence ſuffereſt it to be ouergrowen wyth bryers and thornes, whyche afterwardes can not be pulled vp wyth any diligence. In a lytell grayne, howe greate a tree is hyd, what fruite will it geue if it ſpring oute.

All thys profite is loſt except thou caſte ſeede into the forowe, excepte thou noryſſhe wyth thy labour this tender plant as it groweth, and as it were make it tame by graffyng. Thou awakeſt in tamyng thy plāt, and ſlepeſte thou in thy ſonne? All the ſtate of mans felicitie ſtandeth ſpecially in thre poyntes: nature, good orderyng, and exercyſe. I cal nature an aptnes to be taught, and a readines that is graffed within vs to honeſtye. Good orderynge or teachyng, I call doctryne, whiche ſtondeth in monicions and preceptes. I call exercyſe the vſe of that perfitenes which nature hath graffed in vs, and that reaſon hath furthered. Nature requyreth good order and faſhionynge: exercyſe, except it be gouerned by reaſon, is in daunger to manye perylles and erroures. They be greatly therefore deceiued, whych thynke it ſufficiēt to be borne, & no leſſe do they erre whyche beleue that wyſedome is got by handelynge matters and greate affayres wythoute the preceptes of philoſophye. Tel me I praye you, when ſhall he be a good runner whych runneth luſtelye in deede, but eyther runneth in the darke, or knoweth not the waye? When ſhall he bee a good ſworde player, whych ſhaketh hys ſworde vp and downe wynkyng? Preceptes of philoſophye be as it were the eyes of the mynde, and in manner geue lyght before vs that you may ſee what is nedefull to be done and what not. Longe experience of diuerſe thinges profite much in dede, I confeſſe, but to a wyſe man that is diligently inſtructed in preceptes of well doynge. Counte what thei haue done, and what thei haue ſuffered all theyr lyfe, whych haue gotten them by experience of thinges a ſely ſmall prudence, & thinke whether þ woldeſt wyſhe ſo greate myſchiues to thy ſonne. Moreouer philoſophye teacheth more in one yere, then dothe anye experience in thyrty, and it teacheth ſafely, whē by experience mo men ware miſerable then prudent, in ſo much that the old fathers not without a cauſe ſayde: a man to make a perill or be in ieopardy, whych aſſayed a thing by experience. Go to, if a man wold haue hys ſonne well ſeene in phyſycke, whether wolde he rather he ſhulde reade the bookes of phiſicions or learne by experience what thynge wolde hurt by poyſonyng, or helpe by a remedy. Howe vnhappye prudence is it, when the ſhypman hathe learned the arte of ſaylynge by often ſhypwrackes, when the prince by continuall batayles and tumultes, and by cōmon myſchieues hath learned to beare hys office? Thys is the prudence of fooles, and that is bought to dearlye, that men ſhulde be wyſe after they be ſtrycken wyth myſchief. He learneth very coſtely, whych by wanderyng lerneth not to wander. Philippus wyſelye learned hys ſonne Alexander to ſhewe hym ſelfe glad to lerne of Ariſtotle: and to learne philoſophy perfectlye of him to the entēt he ſhuld not do that he ſhuld repent hym of. And yet was Phylyp cōmended for hys ſinguler towardnes of wytte. What thynke ye then is to be looked for of the cō mon ſorte. But the manner of teachinge doth briefly ſhewe what we ſhulde folowe, what wee ſhulde auoyde: neyther dothe it after wee haue taken hurte monyſhe vs, thys came euyll to paſſe, hereafter take hede: but or euer ye take the matter in hande, it cryeth: If thou do thys, thou ſhalt get vnto the euyll name and myſchiefe. Let vs knytte therfore this threfolde corde, that both good teachyng leade nature, and exerciſe make perfite good teachyng. Moreouer in other beaſtes we do perceiue that euery one doth ſoneſt learne that that is moſt properly belonging to hys nature, and whych is fyrſte to the ſauegarde of hys healthe: and that ſtandeth in thoſe thynges which brynge either payne or deſtructiõ. Not onlye liuing thyngs but plantes alſo haue this ſence. For we ſe that trees alſo in that parte where the ſea doth ſauour, or the northen winde blow, to ſhrynke in their braunches and boughes: and where the wether is more gentle, there to ſpreade them farther oute.

And what is that that properly belongeth vnto man? Verelye to lyue according to reaſon, and for that is called a reaſonable creature, and diuided frõ thoſe that cã not ſpeake And what is moſt deſtrucciõ to mã? Folyſhenes. He wyll therfore be taught nothyng ſoner then vertue, and abhorre from nothynge ſooner then folyſhneſſe, if ſo be the diligence of the parentes wyll incontinent ſet aworke the nature whyle it is emty. But we here merueilous complantes of the common people, howe readye the nature of chyldrẽ is to fal to vyce, & how hard it is to drawe them to the loue of honeſty. They accuſe nature wrongfullye. The greateſt parte of thys euyll is thorowe oure owne faute, whyche mar the wittes wᵗ vyces, before we teache them vertues. And it is no maruell if we haue them not verye apte to learne honeſtye, ſeyng they are nowe already taughte to myſchiefe. And who is ignoraunt, that the labour to vnteache, is both harder, and alſo goth before teachyng. Alſo the common ſorte of men do a myſſe in thys pointe thre maner of wayes: eyther becauſe they vtterlye neglecte the bryngynge vp of chyldren, or becauſe they begynne to faſhion their myndes to knowledge to late, or becauſe they putte them to thoſe men of whome they maye learne that that muſte be vnlerned agayne. Wee haue ſhewed thoſe fyrſt maner of men vnworthi to be called fathers, and that they very litle differ from ſuche as ſette theyr infantes out abrode to be deſtroyed, and that they oughte worthely to be punyſhed by the lawe, which doth preſcribe this alſo diligentlye by what meanes chyldren ſhuld be brought vp, & afterwards youth. The ſecond ſorte be very manye, wyth whom nowe I ſpecially entend to ſtryue. The thyrd doth amyſſe two wayes, partly thorowe ignoraunce, partly thorowe retchleſnes. And ſyth it is a rare thynge and a ſhame to be ignoraunte to whome thou ſhuldeſt put oute thy horſe, or thy grounde to be kepte, howe muche more ſhamefull is it not to knowe whom thou ſhuldeſte put thy chylde in truſte wythal, beynge the deareſt part of thy poſſeſſions? Ther thou beginneſt to lerne that, that thou canſt not ſkyll well of thy ſelfe, thou axeſt counſell of the beſte ſeene: here thou thynkeſte it maketh no matter to whom thou committeſt thy ſonne. Thou aſſigneſt to thy ſeruauntes, euery man his office that is meteſt for hym. Thou tryeſt whom thou mayeſt make ouerſear of thy huſbandrie, whome to appoint to the kitchen, and who ſhulde ouerſee thy houſholde. And if there be any good for nothynge, a ſlug, a dulhead, a foole, a waſter, to hym we cōmit oure childe to be taught: and that thynge whych requireth the cunningeſt man of all, is put to yͤ worſt of our ſeruauntes. What is vntoward, if here menne haue not an vntoward mind? Ther be ſome whych for theyr couetous mynd be afeard to hyre a good maſter, and geue more to an horſkeper then a teacher of the chyld. And yet for al that they ſpare no coſtly feaſtes, nyght & day thei playe at dice, and beſtowe moch vpon houndes &

fooles. In thys thynge onely they be ſparers and nigardes, for whoſe cauſe ſparinge in other thynges myght be excuſed. I wold ther wer fewer whych beſtowe more vpon a rotten whore, then vpon bringyng vp of their chylde. Nothyng ſayth the Satir writer ſtandeth the father in leſſe coſt then the ſonne. Peraduenture it wyll not be much amiſſe here to ſpeake of ye day dyet, which longe ago was muche ſpokē of in ye name of Crates. They report it after thys faſhion. Alow to thy coke x. poūd, to thy phiſicion a grote, to thy flatterer. v. talēts, to thy coūſeller ſmoke, to thy harlot a talent, to thy philoſopher. iii. halfpēs. What lacketh to this prepoſterous count, but to put to it yt the teacher haue iii. farthings: Howbeit I thinke yt the maſter is meant vnder ye name of philoſopher. Whē one that was riche in money, but nedy of wit axed Ariſtippus what wages he wold axe for teching his ſon, & he anſwered. v. C. grotes. You are quod he to great a ſūme: for wt this much money a man maye bye a ſeruaunte.

Then the philoſopher very properly againe: but now, quod he, for one thou ſhalt haue two: a ſonne mete to do the ſeruice, and a philoſopher to teache thy ſonne. Further if a man ſhulde bee axed, whether he wold haue hys onlye ſonne dead to wynne an hundred horſes, if he had any crumme of wyſedome, he wold anſwer (I thinke:) in no wiſe. Whi geueſt thou then more for thi horſe? why is he more diligētly takē hede to then thy ſonne? why geueſt thou more for a fole, then for the bringyng vp of thy chylde? Be frugall and ſparynge in other thynges, in thys poynt to be thryfty, is no ſparynge but a madnes. There be other agayn that take good herde in choſyng a maſter, but that is at the deſyre of their friendes. They lette paſſe a meete and cunninge man to teache chyldren, and take one that can no ſkyll, for none other cauſe, but that he is ſet forwardes at the deſyres of their friendes. Thou mad man, what meaneſt thou? In ſaylynge thou regardeſt not the affeccion of thē þ ſpeake good wordes for a man, but thou ſetteſte hym to the helme, whych can verie ſkyl to gouerne the ſhyp: in the ſonne, whē not only he hymſelf is in ieopardy, but the father and mother and all the houſholde, yea and the common wealth it ſelfe, wylte thou not vſe like iudgement? Thy horſe is ſicke, whether wilt thou ſende for a leche at the good worde of thy frende, or for his cūnyng in lechecraft. What Is thy ſonne of leſſe price vnto the then thi horſe? Yea ſetteſt thou leſſe by thy ſelfe then by thy horſe? This beyng a foule thynge in meane citizens, how much more ſhameful is it in great menne? At one ſupper a daſhynge agaynſt the miſcheuous rocke of dice, and ſo hauynge ſhypwrake, they loſe two hundred poūd, and yet they ſaye they be at coſte, if vpon theyr ſon they beſtowe about xx. pounde. No man can geue nature, eyther to him ſelfe, or to other? howbeit in this poynte alſo the diligēce of the parētes helpeth much. The fyrſt poynt is, that a mā choſe to hym ſelfe a wyfe that is good, come of a good kynred, and well broughte vp, alſo of an healthfull bodie. For ſeyng the kynred of the body and mynde is very ſtraytlye knytte, it can not be but that the one thynge eyther muſte be holpen or hurte of the other. The nexte is, that when the huſbande dothe hys duetye to get chyldren, he do it neither beyng moued wyth anger, nor yet drunken, for theſe affeccions go into the chylde by a ſecrete infeccion. A certen philoſopher ſeemed to haue marked that thyng properly, whych ſeynge a yonge man behauinge hym ſelfe not verye ſoberlie, it is meruell quod he, but if thy father begat the whẽ he was dronke. Verily I thinke this alſo maketh greatli to the matter, if the mother at all times, but ſpecially at ÿ time of conceptyon and byrthe, haue her mynde free from all crimes, and be of a good cõſcience. For ther can be nothyng eyther more quiet or more merye then ſuch a mynd. The thyrd point is ÿ the mother norryſhe with her own breſtes her infãt, or if ther hap any neceſſitie that it maye not ſo be, let be choſẽ a nurſe of a wholſome body, of pure mylke, good condicions, nether drunkē, nor brauler, nor lecherous. For the vices that be takē euen in ẏ very beginninges of lyfe, both of the bodye and of the mynd, abyde faſt vntyl we be olde. Some men alſo write ẏ it ſkilleth muche who be his ſucking felowes & who be his playfelowes. Fourthlye that in due ſeaſon he be ſet to a choſen ſcholemaſter alowed by all mens witnes, and many waies tryed. You muſt be diligēt in chooſyng, and after go thorowe with it. Homer diſaloweth wher many beare rule: and after the olde prouerbe of the grekes. The multitude of captaines dyd loſe Caria. And the oftē chaunginge of phiſicions hath deſtroyed manye. There is nothynge more vnprofitable, then often to chaunge ẏ maſter. For by that meanes the web of Penelopes is wouē & vnwouen. But I haue knowen childrē, whych before they wer .xii. yere old, had more thē .xii. maſters, and that thorowe the rechleſneſſe of their parētes. And yet after this is done muſt the parētes be diligēt.

They ſhall take heede bothe to the maſter & to the ſonne, neither ſhall they ſo caſte away al care from thē as they are wonte to laye all the charge of the doughter vpon the ſpouſe, but the father ſhall oftentyme looke vpon them, and marke whether he profite, remembrynge thoſe thynges whych the olde men ſpake both ſagely and wittely, that the forehead is ſet before the hynder part of the head: and that nothyng ſooner fatteth the horſe then the maſters eye, nor that no dunge maketh the ground more fruitfull then the maſters footyng. I ſpeake of yonge ons. For as for the elders it is meete ſometyme that they be ſente far out of oure ſyght, whiche thing as it were a graffing, is ineſpecially wont to tame yongemens wyttes. Emonge the excellent vertues of Paulus Emilius, this alſo is praiſed, that as oftē as he myght for his buſines in the cōmon welth he wolde be at the exerciſes of hys ſōnes. And Plinie the nephew was contente nowe and then to go into the ſchole for his friendes ſonnes ſake, whom he had taken vpon him to brynge vp in good learnynge. Furthermore, that that wee haue ſpoken of nature is not to be vnderſtand one wayes. For there is a nature of a common kynde, as the nature of a man is to vſe reaſon. But ther is a nature peculier, eyther to hym or him, that properly belõgeth either to thys man or that, as if a man wolde ſaye ſome menne to be borne to diſciplines mathematical ſome to diuinitie, ſome to rethorike ſome to poetrie, and ſome to war. So myghtely diſpoſed they be and pulled to theſe ſtudies, that by no meanes they canne be diſcoraged from them, or ſo greatly they abhor them, that they wyl ſooner go into the fyre, then apply their mynde to a ſcience that they hate. I knewe one familierlye whych was verye well ſeene both in greke and latin, and well learned in all liberall ſciences, when an archbiſhop by whõ he was found, had ſende hither by hys letters, that he ſhulde begynne to heare the readers of the lawe agaynſt hys nature. After he had cõplayned of this to me (for we laye both together) I exhorted hym to be ruled by his patron, ſaying that it wold were more eaſy, that at the begynning was harde, and that at the leaſt waye he ſhulde geue ſome part of hys tyme to that ſtudy. After he had brought oute certen places wonderfull folyſhe, which yet thoſe profeſſours halfe goddes dyd teache their hearers wyth greate authoritie, I anſwered, he ſhuld ſet light by them, & take out that whiche they taught well: and after I had preaſed vpon hym wyth many argumentes, I am quod he ſo minded, that as often as I turne my ſelfe to theſe ſtudies, me thinketh a ſwerde runneth thorowe my hert. Whenne that bee thus naturallye borne, I thynke they be not to bee compelled againſt their nature, leſt after the common ſaying we ſhuld leade an Oxe to wreaſtlynge, or an Aſſe to the harpe. Peraduenture of this inclinacion you may perceiue certen markes in lytle ons. There be that can pronoſticate ſuch thynges by the houre of hys birthe, to whoſe iudgemente howe muche ought to be geuen, I leaue it to euerye mans eſtimacion. It wolde yet muche profite to haue eſpyed the ſame aſſone as can be, becauſe we learne thoſe thynges moſte eaſelie, to the which nature hath made vs. I thinke it not a very vayne thing to coniecture by ẏ figure of the face and the behauour of the reſt of the bodie, what diſpoſicion a man is of. Certes Ariſtotle ſo greate a philoſopher vouchſaued to put oute a booke of phiſiognomye verye cunnynge and well laboured. As ſaylyng is more pleaſaunt when we haue bothe the wynd and the tyde, so be we ſoner taught thoſe things to the whych we be inclined by redines of wyt. Virgyl hath ſhewed markes wherby a man may know an oxe good for ẏ plough, or a cowe meete for generacion & encreaſe of cattell. Beſte is ẏ oxe that looketh grimly. He techeth by what tokẽs you may eſpie a yõg colte mete for iuſting. Straight waye the colt of a luſty courage trãyleth garlie in the fieldes. &c. for you know the verſes.

They are deceyued whyche beleue that nature hathe geuen vnto man no markes, whereby hys diſpoſiciõ maye bee gathered, and they do amiſſe, that do not marke them that be geuen. Albeit in my iudgemente there is ſcante anye diſcipline, but that the wyt of man is apt to lerne it, if we continue in preceptes and exerciſe. For what may not a man learne, when an Eliphant maye be taught to walke vpõ a corde, a bear to daunſe, and an aſſe to playe the foole. As nature therefore is in no mannes owne hande, ſo wee haue taught wherin by ſome meanes we maye helpe nature. But good orderynge and exerciſe is altogether of our own witte and diligence. How much the waye to teach doth helpe, thys ſpecially declareth, that we ſe dayly, burdens to be lyft vp by engins and arte, whiche otherwyſe coulde bee moued by no ſtrength. And how greatly exerciſe auaileth that notable ſaying of the old wiſe man, ineſpeciallye proueth, that he aſcribeth all thynges to diligence and ſtudy. But labour, ſay they, is not meete for a tender age, & what readines to lerne can be in children whyche yet ſcarſe knowe that they are men: I wyll anſwere to bothe theſe thinges in few wordes. How agreeth it that that age ſhulde bee counted vnmeete for learnynge, whyche is nowe apte to learne good maners? But as there be rudimentes of vertue, ſo be there alſo of ſciences. Philoſophy hath his infancie, hys youthe, and rype age. An horſecolt, which forthwyth ſheweth his gentle kynd, is not ſtraight way forced wyth the bytte to cary on hys backe an armed manne, but wyth eaſy exerciſes he learneth the faſhion of warre. The calfe that is appoynted to the plowghe, is not ſtraygth wayes laden wyth werye yockes, nor prycked wyth ſharpe godes, but as Virgyl hath elegantlye taught: Fyrſt they knyt aboute his necke circles made of tender twygges, and after when his free necke hathe bene accuſtumed to do ſeruice, they make rounde hoopes mete, & when they be wyth the, ioyne a payre of meete ons together, and ſo cauſe the yonge heyfers to goe forwardes, and often tymes they make them to draw an empty cart, and ſleightly go awaye, but afterwardes they ſet on a great heauy axeltree of beeche, and make them to draw a great plough beame of yrō. Plowmen can ſkyll howe to handell oxen in youthe, and attemper their exerciſes after their ſtrength muche more diligently ought this to be done in bringing vp our children. Furthermore the prouidēce of nature hath geuen vnto litle ons a certen mere habilitie. An infant is not yet meete to whome thou ſhuldeſt reade ÿ offices of Cicero, or the Ethickes of Ariſtotle, or the moral bokes of Seneca or Plutarche, or the epiſtels of Paule, I confeſſe, but yet if he do any thyng vncomly at the table, he is monyſhed, and when he is monyſhed, he faſhioneth hym ſelfe to do as he is taught. He is brought into the temple, he lerneth to bowe his kne, to holde hys handes manerly, to put of hys cap, and to faſhion all the behauiour of hys bodie to worſhyp God, he is cō maunded to holde hys peace when miſteries be in doyng, and to turne hys eyes to the alter. Theſe rudimentes of modeſtye and vertue the childe lerneth before he can ſpeake, which because they ſticke faſt vntil he be elder, they profit ſomwhat to true religiō, Ther is no differēce to a chyld when he is firſt borne, betwene his parētes & ſtraungers. Anon after he learneth to knowe his mother, & after his father. He learneth by litle & litle to reuerēce thē, he learneth to obey them, & to loue thē. He vnlerneth to be angrye, to be auēged, & when he is biddē kyſſe thē that he is āgry withal, he doth it, & vnlerneth to bable out of meaſure. He lerneth to riſe vp, & geue reuerence to an old mā, & to put of his cap at ÿ image of the crucifix. Thei that thinke ÿ theſe lytle rudimētes help nothing to vertue, in my mind be greatly deceiued. A certē yonge man whē he was rebuked of Plato because he had plaied at dice cōplained ÿ he was ſo biterly chiddē, for ſo litle harme. Thē quod Plato, although it be but ſmal hurt to play at dice, yet is it great hurt to vſe it.

As it is therefore a greate euyll to accuſtume thy ſelfe to euyl, ſo to vſe thy ſelfe to ſmall good thynges is a greate good. And that tender age is ſomuche the more apte to learne theſe thyngs, becauſe of it ſelfe it is plyaunt vnto all faſhions, becauſe it is not yet occupyed wyth vyce, and is glad to folowe, if you ſhewe it to do any thinge. And as cōmonlye it accuſtumeth it ſelfe to vyce, or euer it vnderſtand what vyce is, ſo wyth lyke eaſynes maye it be accuſtumed to vertue. And it is beſte to vſe beſt thinges euen at the fyrſt. That faſhion wyll endure longe, to the which you make the empty and tender mynde. Horace wrote that if you thruſte oute nature wyth a forke, yet wyll it ſtyll come againe. He wrot it and that very truly, but he wrote it of an olde tre. Therfore the wiſe huſband man wil ſtraighte waye faſhion the plante after that maner whyche he wyll haue tarye for euer when it is a tree. It wyll ſoone turne in to nature, that you powre in fyrſte of all. Claye if it be to moyſte wyl not kepe the faſhion that is prynted in it: the waxe may be ſo ſofte that nothynge can bee made of it. But ſcarſe is there any age ſo tender that is not able to receyue learnyng. No age ſayth Seneca, is to late to learne: whether that be true or no I wot not, ſurely elderly age is very harde to learne ſome thynges. This is doutles, that no age is ſo yonge but it is apte to be taught, ine ſpecially thoſe thynges vnto the whych nature hathe made vs, for as I ſayd: for thys purpoſe ſhe hath geuen a certen peculier deſyre of folowyng, that what ſo euer they haue herde or ſeene, they deſyre to do the lyke, and reioyſe when they thynke they can do any thyng: a man wolde ſaye they were apes. And of thys ryſeth the fyrſte coniecture of their wyt and aptnes to be taughte. Therefore aſſone as the man chyld is borne, anone he is apte to lerne maners. After whē he hath begon to ſpeake, he is mete to be taught letters. Of what thynge regarde is fyrſte to be had, a readines by & by is geuen to lerne it. For learnyng although it haue infinite

cōmocommodities, yet excepte it wayte vpon vertue, it bryngeth more harme then good. Worthilye was refuſed of wyſe menne theire ſentence, which thought that children vnder ſeuen yeres olde ſhulde not be ſet to lernyng: and of thys ſayinge manye beleued Heſiodus to be the author, albeit Ariſtophanes the gramarian ſayd, that thoſe morall preceptes in the whych worke it was written, were not made by Heſiodus. Yet nedes muſt he be ſome excellēt wryter, which put forth ſuch a booke that euen learned menne thought it to be of Heſiodus doing But in caſe it were Heſiodus, without doute yet no mans authoritie oughte to be of ſuche force vnto vs, that we ſhulde not folowe the better if it bee ſhewed vs. Howbeit who ſoeuer wer of thys mynd, they meant not thys, that all thys time vntyll ſeuen yeres ſhulde bee quite voyde of teachyng, but that before that tyme chyldren ſhulde not bee troubled wyth the laboure of ſtudies, in the whych certeine tediouſnes muſte bee deuoured, as of can-

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nyng wythout booke, ſayinge the leſſon agayn, and wyth wrytinge it, for ſcant maye a man fynde anye that hathe ſo apte a wytte to bee taught, ſo tractable and that ſo wil folowe, whyche wyll accuſtame it ſelfe to theſe thynges wythout pricking forward. Chriſippus apoynted thre yeres to the nourſes, not that in the meane ſpace there ſhuld be no teachynge of maners, and ſpeach, but that the infante ſhulde be prepared by fayr meanes to lern vertue and letters, ether of the nurſes, or of the parentes, whoſe maners wythout peraduenture do help very much to the good faſhionynge of chyldren. And becauſe the fyrſte teachyng of chyldren is, to ſpeake playnly and wythout faute, in this afore tyme the nourſes and the parentes helpe not a lytle. Thys begynnyng, not only very muche profiteth to eloquẽce, but alſo to iudgement, and to the knowledge of all diſciplines: for the ignoraunce of tonges, eyther hath marred all the ſciences, or greatly hurt thẽ, euẽ diuinitie it ſelfe alſo, phiſicke & law.

The eloquence of the Gracchians was muche merueyled at in tyme paſte, but for the moſt they myght thanke theyr mother Cornelia for it, as Tullie iudgeth. It apeareth ſayth he, that the chyldren wer not ſo much brought vp in the mothers lappe, as in the mothers cōmunicacion. So theyr fyrſte ſcholyng was to them the mothers lap. Lelia alſo expreſſed in her goodly talke the eloquence of her father Caius. And what marueile. While ſhe was yet yonge ſhe was dyed wyth her fathers communicacion, euen when ſhe was borne in his armes. The ſame happened to the two ſiſters, Mucia and Licinia, neeces vnto Caius. Specially is prayſed the elegance of Licinia in ſpeakyng, whiche was the daughter of Lucius Craſſus, one Scipios wyfe as I weene. What nedes many wordes? All the houſe and all the kynred euen to the nepheus, and their coſyns dyd often expreſſe elegance of their fore fathers in artificiall and cunnyng ſpeakyng. The daughter of Quintus Hortencius ſo expreſſed

ſed her fathers eloquence, that ther was longe ago an oracion of hers toſe, that ſhe made before the officers called Triumuiri, not only (as Fabius ſayth) to the prayſe of womankynd. To ſpeake without faut no litle helpe bryng alſo the nourſes, tutors, and playe felowes. For as touching the tonges, ſo great is the readines of that age to learne them, that wythin a few monethes a chylde of Germany maye learne Frenche, and that whyle he dothe other thinges alſo: neyther dothe that thynge come euer better to paſſe then in rude and rerye yonge yeres. And if this come to paſſe in a barbarous and vnruled tonge, whych wryteth other wyſe then it ſpeaketh, and the whych hathe hys ſchriches and wordes ſcarſe of a man, howe muche more eaſely wyl it be done in the Greeke or Latine tonge? Kyng Mithridates is read to haue perfitly knowen .xxii. tonges, ſo that he could plead the lawe to euery nacion in their owne tonges wythoute anye interpreter. Themiſtocles within a yeres ſpace lerned perfitely the Perſians tong becauſe he wolde the better cõmen wyth the kyng. If ſumwhat old age can do that, what is to be hoped for of a chylde? And all this buſineſſe ſtandeth ſpecially in two thynges, memorye, and imitacion. We haue ſhewed before alredy that there is a certein naturall greate deſyre in chyldren to folowe other, and very wyſe men wryte that memorie in chyldren is verye ſure in holdinge faſte: and if we diſtruſt their authoritie, experience it ſelfe wyll proue it vnto vs. Thoſe thynges that we haue ſene beyng chyldren, they ſo abide in our mindes, as though we had ſene them yeſterdaie. Thinges that we read to day whẽ we be old, wythin two daies after if we read thẽ agayn they ſeme newe vnto vs. Furthermore howe fewe haue we ſeene whych haue had good ſucceſſe in lernynge the tonges when they were olde? And if ſome haue wel ſpedde them in knowledge, yet the right ſound and pronunciacion hath chaunſed either to none, or to very few. For rare examples be no common rules. Neyther for thys muſte we call chyldren to lerne the tonges after ſixtene yere olde, becauſe that the elder Cato lerned latine, and Greeke, when he was thre ſcore and ten yeres olde. But Cato of Utica muche better lerned then the other and more eloquent, when he was a chylde was continuallye wyth hys maſter Sarpedo. And here we ought ſo much the more to take heede, becauſe that yonge age led rather by ſenſe then iudgemēt, wyll aſſone or peraduenture ſoner lerne leudnes & things þ be naught Yea we forget ſoner good thinges thē naught. Gentile philoſophers eſpyed that, & merueyled at it, and could not ſearch out the cauſe, whiche the chriſtē philoſophers haue ſhewed vnto vs: which telleth þ this redines to miſchiefe is ſettled in vs of Adam the firſt father of mākind. Thys thynge as it can not be falſe, ſo is it very true, that the greateſte parte of this euyll cōmeth of leude and naughty bryngyng vp, ineſpeciallye of tender youthe, whyche is plyeable to euerye thynge.

We fynd in writyng that great Alexander lerned certeine fautes of hys master Leonides, whyche he could not leaue when he was well growẽ vp, and a great Emperour. Therfore as long as amonge the latines floryſhed that olde vertuouſnes of good maners, chyldren were not committed to an hyrelynge to be taught, but were taughte of the parentes them ſelues & their kinſfolke, as of their vncles both by father and mother, of the graundfathers, as Plutarch ſayth: For they thought it eſpecially perteyned to the honour of their kynred, if they had very manye excellentlye well ſeene in liberall knowledge, where as now adayes all nobilitie almoſt ſtãdeth in painted & grauen armes, dauncing, huntynge, and dicynge. Spurius Carbilius of a bond man made free, whoſe patrone Carbilius brought in the fyrſte example of diuorce, is reported to be the fyrſte that taught an opẽ grãmer ſchole. Before thys tyme it was counted a verye vertuous office if euery mã taughte hys kynſefolke in vertue and lernyng. Nowe is thys they onlye care, to ſeeke for their chyld a wyfe wyth a good dowrye. That done, they thynke they haue done all that belongeth to a father. But as the world is alwayes redy to be worſe and worſe, dayntines hathe perſwaded vs to commit this office to a tuter that is one of our houſeholde, and a gentleman is put to be taught of a ſeruaunte. In whyche thynge in deede, if we wolde take heede whom we choſe, the ieopardy were ſo muche the leſſe, becauſe the teacher liued not only in þ fathers ſyght, but alſo wer vnder hys power if he dyd amyſſe. They that wer very wyſe, either bought lerned ſeruauntes, or prouided they myghte be lerned, that they myghte be teachers to their children. But howe muche wyſer were it, if the parents wolde get lernyng for thys entent, that they them ſelues myght teach theyr owne chyldren. Verelye by thys meanes the profite wolde be double, as the cōmoditie is double if the Byſhoppe ſhewe hym ſelfe a good man, to the entente he maye encourage very many to the loue of vertue. Thou wylt ſaye: euerye mā hath not leaſure, and they be lothe to take ſo greate payne. But go to good ſyr, Lette vs caſte wyth oure ſelfe howe muche tyme wee loſe at dice, bankettynge, and beholdynge gaye ſyghtes, and playinge wyth fooles, and I weene wee ſhall bee aſhamed to ſaye wee lacke leaſure to that thynge whych oughte to be done, all other ſet aſyde. We haue tyme ſufficiente to do all we ſhulde do, if we beſtowe it ſo thriftelye as we ſhulde do. But the daye is ſhort to vs, whē we loſe the greater part thereof. Conſider thys alſo, howe greate a porcion of tyme is geuen now and then to the foelyſhe buſines of our friendes. If we can not do as they all wolde haue vs, verelye wee oughte chiefely to regarde our chyldren. What payne refuſe we to leaue vnto oure chyldren a ryche patrimonye and well ſtabliſhed: and to get that for them whiche is better then all this, ſhulde it yrke vs to take laboure? namelye when naturall loue and the profite of them whyche be mooſte deareſte vnto vs, maketh ſweete al the grief and payne. If that were not, when wolde the mothers beare ſo longe tediouſenes of chyldbyrth and nurſyng. He loueth his ſonne lyghtlye whych is greued to teache hym. But the manner to enſtructe them was the more eaſy to them in olde tyme, becauſe the learned and vnlearned people ſpake all one tong, ſaue that the learned ſpake more truelye, more elegantly, more wiſelye, and more copiouſely. I confeſſe that, and it were a very ſhorte way to learnynge, if it were ſo nowe a dayes. And there haue bene ſome that haue gone aboute to renewe and brynge again thoſe olde examples, and to doo as thoſe olde fathers haue done afore tyme, as in Phriſia, Canterians, in Spayne Queene Eliſabeth the wyfe of Fardinandus, oute of whoſe familye there haue come forthe verye manye womenne bothe merueylouſelye well learned and verteouſe.

Emong the engliſhe men, it greued not the ryght worſhypful Thomas More, although beyng much occupyed in the kynges matters, to be a teacher to hys wyfe, daughters, and ſonne, fyrſte in vertue, and after to knowledge of Greke and Latine. Verely this ought to be done in thoſe that we haue apoynted to learnynge. Neyther is there anye ieopardie that they ſhulde be ignoraunt in the peoples tonge, for they ſhall learne that whether they wyl or not by companye of men. And if there be none in oure houſe that is lerned, anon we ſhulde prouide for ſome cunnyng man, but tryed both in maners and lernyng. It is a foliſhe thyng to make a profe in thy ſonne, as in a ſlaue of litle value, whether hys teacher be learned or not, and whether he bee a good man that thou haſte gotten hym or not. In other thinges pardon may be geuen to negligence, but here thou muſte haue as manye eyes as Argus had, and muſte be as vigilant as is poſſible. They ſay: a man maye not twyſe do a faute in war:

here it is not laweful to do once amiſſe. Moreouer the ſoner the child ſhall be ſet to a maſter, ſo much ſhal hys bryngynge vp come the better to paſſe. I knowe ſome men fynde thys excuſe, that it is ieopardy leſt the labour of ſtudies make ꝧ good health of the tender bodye weaker. Here I myght enſure, ꝧ althoughe the ſtrength of the bodye wer ſumwhat taken awaye, that thys incōmoditie is well recompenſed by ſo goodly gyftes of the mynd. For we faſhion not a wreſtler, but a philoſopher, a gouernour of the common wealth, to whō it is ſufficient to be healthful, although he haue not the ſtrengthe of Milo: yet do I cōfeſſe that ſomewhat we muſt tender the age, that it maye waxe the more luſtye. But there be manye that foolyſhely do feare leſte their chyldren ſhulde catche harme by learnynge, whych yet feare not the much greater peryll that cometh of to muche meate, whereby the wyttes of the litle ons no leſſe be hurted then bee theyr bodyes by kyndes of meates and drynkes that be not meete for that age. They brynge theyr lytle children to great and longe feaſtes, yea feaſtyng ſometyme vntyl farre forth nyghtes, they fyl them wyth ſalt and hoat meates, ſomtyme cuſt tyl thei vomite. They bynde in and loade the tender bodies wyth vnhandſome garmentes to ſet them out, as ſome trym apes, in mans apparel, and other wayes they weaken their children, and they neuer more tenderlye be afrayed of their health, then when cōmunicacion is begon to be had of lernynge, that is of that thynge whych of al other is moſte wholeſom and neceſſarye. That whych we haue ſpoken touchyng health, that ſame perteineth to the care of hys bewety, whyche as I confeſſe is not to be lyght ſet bye, ſo to carefully to be regarded, is not very meete for a man. Neyther do we more weywardlye fear any other thyng then the hurt of it to come by ſtudie, where it is hurt a greate deale more by ſurfet, dronkennes, vntymelye watchynge, by fyghtyng and woundes, finally by vngracious pockes, which ſcarſe a nye

A wayward feare for hurting childrēs bewtye.

nie man eſcapeth that liueth intemperatly. From theſe thynges rather let thẽ ſee they keepe their children then frõ lernyng, whych ſo carefully take thought for the health and bewtie. Howbeit thys alſo may be prouided for by our care & diligẽce that ther ſhuld be very litle labour and therfore litle loſſe. This ſhal be if neyther many thyngs, neither euery lyght thynge be taught them when they be yong, but the beſt only & that be mete for their age, whiche is delighted rather in pleaſaũt thynges then in ſubtile. Secondly, a fayre manoure of teachynge ſhall cauſe þ it may ſeme rather a playe then a labour, for here the age muſt be beguiled with ſweete flatteryng wordes, which yet cã not tell what fruit, what honour, what pleaſure lernyng ſhall brynge vnto them in tyme to come. And this partly ſhal be done by the teachers gẽtlenes, & curteous behaueour, & partlye by his wit & ſubtile practiſe, wher bi he ſhal deuiſe diuerſe prety meanes to make lerning pleſaũt to þ chylde, & pul hym away frõ feling of labour.

Prouiſiõ for eaſinge chyldrens labour

For there is nothynge worſe then when the waywardnes of the maſter cauſeth the children to hate lernyng before they knowe wherefore it ſhulde be loued. The fyrſt degree of lernyng, is the loue of the maſter. In proceſſe of tyme it ſhall come to paſſe that the chyld whych fyrſt began to loue lernyng for the maſters ſake, afterwards ſhall loue the maſter becauſe of lernyng. For as many giftes are very dere vnto vs euẽ for thys cauſe, that they come from them whome wee loue hertelye: ſo lernyng, to whom it can not yet be pleaſaunt thorowe diſcreſcion, yet to them it is acceptable for the loue they beare to the teacher. It was very well ſpoken of Iſocrates that he lerneth very much, whych is deſirous of lernyng. And we gladlye lerne of them whome we loue. But ſome be of ſo vnpleaſaunt maners that they can not bee loued, no not of their wyues, theyr countenaũce lowryng, their companye curriſhe, they ſeme angrye euen when they be beſte pleaſed, they can not ſpeke fayre, ſcarſe can they laughe when men laugh vpon them, a man wold ſaye they were borne in an angrye hour. Theſe men I iudge ſcant worthye to whome we ſhulde put oure wylde horſes to be broken, muche leſſe would I thynke that thys tender and almoſt ſuckynge age ſhuld be committed to them. Yet be ther ſome that thynke that theſe kynde of men, euen ineſpecyally worthye to be ſet to teache yonge chyldren, whyleſt they thynke their ſturdynes in lookynge is holynes. But it is not good truſtyng the lookes, vnder that frownynge face lurke oftē tymes moſt vnchaſte and wanton maners, neyther is to be ſpoken amonge honeſte men, to what ſhamefulnes theſe bouchers abuſe chyldren by fearyng them. No nor the parentes thē ſelues can well bryng vp theyr chyldrē, if they be no more but feared. The fyrſte care is to be beloued, by lytle and lytle foloweth after, not feare, but a certen liberall and gentle reuerence which is more of value then feare. Howe properly then I praye you be thoſe chyldren prouided for, which being yet ſcante foure yere olde are ſente to ſchole, where ſytteth an vnknowen ſcholemaſter, rude of manners, not verye ſober, and ſometyme not well in hys wytte, often lunatike, or hauynge the fallyng ſyckenes, or frenche pockes? For there is none ſo vyle, ſo naughte, ſo wretchid, whome the common people thynketh not ſufficiente ynoughe to teache a grammer ſchole. And thei thynkyng they haue gotten a kingdome, it is marueyle to ſee howe they ſet vp the bryſtels becauſe thei haue rule, not vpon beaſtes, as ſayeth Terence, but vpō that age whiche ought to be cheryſſhed wyth all gentlenes. You wolde ſaye it were not a ſchole, but a tormentynge place: nothynge is hearde there beſide the flappynge vpon the hande, beſide yorkynge of roddes, beſyde howlynge and ſobbinge and cruell threatnynges. What other thynge maye chyldren learne hereof, then to hate learnyng? When this hatered hath once ſetteled in the tender myndes, yea when they be old they abhorre ſtudye. It is alſo muche more foolyſhe, that ſome men ſende their lytle chyldren to a pyuyſhe dronken woman to learne to reade and wryte. It is agaynſte nature that women ſhulde haue rule vpon menne: beſyde that, nothynge is more cruell then that kynde, if they bee moued with anger, as it wyll ſoone be, and wyll not ceaſe tyll it be full reuenged. Monaſteries alſo, and colleges of brethern, for ſo they cal them ſelues, ſeeke for their lyuynge hereof, and in theyr darke corners teache the ignoraunt chyldren commenlye by menne that be but a lytle learned, or rather leudlye learned, althoughe we graunte they bee bothe wyſe and honeſte.

Thys kynde of teachynge howe ſo euer other menne alowe it, by my counſell no manne ſhall vſe it, who ſoeuer entendeth to haue hys child well brought vp. It behoueth that eyther there were no ſchole, or elſe to haue it openlye abrode. It is a ſhorte waye in dede that cōmonlye is vſed: for manye be compelled of one more eaſilye by feare, that one broughte vp of one liberallye.

But it is no great thynge to beare rule vpon Aſſes or Swyne, but to brynge vp chyldren liberallye as it is veri hard, ſo is it a goodly thing. It is tirauny to oppreſſe citizens by feare, to keepe them in good order, by loue, moderacion and prudence, it is princely. Diogenes beynge taken of the Agenites, and brought oute to be ſolde, the cryer axed hym by what title he wolde be ſet out to the byer. Axe quod he if any wyl bye a man that can rule chyldren. At this ſtraunge prayſe manye laughed. One that hadde chyldren at home communed wyth the philoſopher, whether he could do in dede that he profeſſed. He ſayde he coulde. By ſhorte communicacion he perceyued he was not of the cōmon ſorte, but vnder a pore cloke, ther was hydden great wiſedome: he bought hym, and brought hym home, & put his chyldrē to him to be taught. As ẏ Scots ſay, ther be no greater beaters then frenche ſcholemaſters. When they be tolde therof, they be wonte to anſwere, that that naciō euen lyke the Phrigians is not amẽded but bi ſtripes. Whether this be true let other mẽ iudge. Yet I graunt that there is ſome difference in the nacion, but much more in the propertie of euerye ſeueral wyt. Some you ſhal ſoner kyl, then amende wyth ſtripes: but the ſame bi loue and gentle monicions you may leade whither ye wyll. Truth it is that of thys diſpoſition I my ſelfe was when I was a childe, and when my maſter whych loued me aboue all other, becauſe he ſayd he conceiued a certen great hope of me, toke more heede, watched me well, and at laſte to proue howe I could abyde the rod, and laying a faute unto my charge which I neuer thought of, did beat me, that thinge ſo put awaye from me all the loue of ſtudie, and ſo diſcouraged my chyldyſhe mynd, that for ſorowe I hadde almoſt conſumed awaye, and in deede folowed therof a quartaine ague. When at laſte he had perceiued hys faute, among his friendes he bewailed it. This wyt (quod he) I had almoſte deſtroyed before I knewe it. For he was a man both wyttye and well learned, and as I thynke, a good mã. He repẽted him, but to late for my parte. Here nowe (good ſyr) cõiecture me howe many frowarde wyttes theſe vnlerned greate beaters do deſtroye, yet proud in their owne conceite of learnyng, wayeward, dronken, cruel, and that wyl beate for their pleaſure: them ſelues of ſuche a cruell nature, that they take pleſure of other mens tormentes. Theſe kynde of men ſhuld haue ben bouchers or hangmẽ, not teachers of youth. Neyther do any torment chyldren more cruelly, thẽ they that canne not teache them. What ſhulde thei do in ſcholes but paſſe the daye in chydyng and beatynge? I knewe a diuine and that familierly, a man of greate name, whych was neuer ſatiſfied wyth crudelity agaynſt his ſcholers, whẽ he him ſelfe had maſters that were very great beaters. He thought yͭ dyd much helpe to caſte downe the fierſnes of their wittes, & tame the wãtonnes of their youth. He neuer feaſted amonge hys flocke, but as

Comedies be wont to haue a mery endyng, ſo contrary when they had eaten theyr meat, one or other was haled oute to be beaten wyth roddes: and ſometime he raged againſt them that had deſerued nothynge, euen becauſe they ſhuld be accuſtumed to ſtripes. I my ſelfe on a time ſtode nexte hym, when after diner he called out a boie as he was wõt to do, as I trow ten yere olde. And he was but newe come frome hys mother into that company. He told vs before that the chyld had a very good woman to hys mother, and was earneſtly committed of her vnto hym: anon to haue an occacion to beate hym, he beganne to laye to hys charge I wotte not what wantonneſſe: When the chylde ſhewed hym ſelfe to haue nothyng leſſe, and beckened to hym to whome he committed the chyefe rule of hys colledge, ſurnamed of the thynge, a tormentoure, to beate, hym he by and by caſte downe the chylde, and beate hym as thoughe he had done ſacrilege. The diuine ſayde once or twyſe, it is inoughe, it is inoughe.

But that tormentour dealte with feruentnes, made no ende of his bochery, tyl the chylde was almoſt in a ſounde: Anon the diuine turnynge to vs, he hathe deſerued nothynge quod he, but that he muſte be made lowe. Who euer after that maner hath taught hys ſlaue, or hys Aſſe? A gẽtle horſe is better tamed with puping of the mouth or ſofte handlyng, then wyth whypp or ſpurres. And if you handle hym hard, he wil whynche, he wyll kycke, he wyll byte, and go bacwardes. An oxe if you pricke hym to harde wyth godes, wyl caſte of his yocke, and run vpon hym that pricked hym. So muſte a gentle nature be handled as is the whelpe of a Lion. Onlye arte tameth Elephantes, not violence, neyther is there any beaſte ſo wylde, but that it wyl be tamed by gentlenes, neyther any ſo tame, but immoderate cruelnes wil anger it. It is a ſeruyle thynge to be chaſtened by feare, and common cuſtume calleth chyldren free men, becauſe liberall and gentle bringyng vp becommeth them, much vnlike to ſeruyle uile. Yet they that be wyſe do thys rather, that ſeruauntes by gentelnes and benefites leaue of their ſlauyſhe condicions: remembryng that they alſo be men, and not beaſtes. There be rehearſed meruelous examples of ſeruaunts toward their maſters, whome verely they ſhulde not haue founde ſuch if they hadde kept them vnder only by ſtrypes. A ſeruaunt if he be corrigible is better amended by monicions, by honeſtie, & good turnes, then by ſtripes: if he be paſte amendemente, he is hardened to extreme miſchief and eyther wyll runne awaye and rob hys maſter, or by ſome craft go aboute his maſters deathe. Sometime he is reuenged on his maſters crueltie, thoughe it coſte hym his lyfe. And there is no creature more fereful thē man, whō cruell iniurie hathe taught to diſpyſe his owne lyfe. Therfore the commō prouerb that ſayth a man hath as manye enemies as he hath ſeruauntes, If it be true, I thynke it may be chiefly imputed to the vnreaſonablenes of the maſter: for it is a poynte of

arte, and not of chaunce to rule wel
ſeruauntes. And if the wyſer ma-
ſters go aboute thys thynge, ſo to
vſe their ſeruauntes, that thei ſhuld
ſerue them well and gently, and in
ſtede of ſeruantes had rather haue
them fre men, how ſhameful is it by
bryngyng vp, to make ſeruantes of
thoſe that be gentle and free by na
ture? Not wythout cauſe dothe the
olde manne in the comedie thynke
that there is greate difference be-
twixte a maſter and a father. The
maſter only compelleth, the father
by honeſtie and gentelnes accuſtu-
meth hys ſonne, to do well of hys
owne mynde, rather then by feare
of an other: and that he ſhulde bee
all one in hys preſence and behind
hys backe. He that can not do this
ſayth he, lette hym confeſſe that he
can not rule chyldren. But there
oughte to be a litle more difference
betwyxte a father and the maſter,
then betwixt a kinge and a tirant.
Wee putte awaye a tiraunte from
the common wealthe, and we choſe
tirauntes, yea for oure ſonnes, ey-
ther we oureſelfes exercyſe tiran-

nye vpon them. Howebeit thys vyle name of ſeruitude oughte vtterlye to bee taken awaye oute of the lyfe of chryſten menne. Sainte Paule deſyreth Philo to bee good to Oneſimus, not nowe as a ſeruaunte, but as a deere brother in ſteede of a ſeruaunte. And wrytyng to the Epheſians, he monyſheth the maſters to remitte theyr bytterneſſe agaynſt theyr ſeruauntes, and their threatnynges, remembrynge that they are rather felow ſeruauntes then maſters, becauſe they both haue a common maſter in heauen, whyche as well wyll punyſhe the maſters if they do amyſſe, as the ſeruauntes. The Apoſtle wolde not haue the maſters ful of threatning, muche leſſe full of beatynge: for he saythe not, pardonynge your ſtrypes, but pardonynge your threatenynges, and yet wee woulde haue oure chyldren nothynge but beaten, whyche ſcarſe the Galeye maſters or Sea robbers do agaynſte theyr ſlaues and rowers. But of chyldren, what dothe the ſame Apoſtle commaunde vs?

Inſomuch he wyll not haue them beaten ſlauyſhely, he cōmaundeth all crueltye and bytternes to be awaye from our monicions and chydyng. You fathers ſayth he, prouoke not your chyldren to anger, but bryng them vp in diſcipline and chaſtiſyng of the Lorde. And what the diſcipline of the lorde is, he ſhal ſoone ſe that wyll conſider, wyth what gentlenes, what meekenes, what charitie the Lord Ieſus hath taught, ſuffered, and norryſhed and brought vp by litle and lytle his diſciples. The lawes of man do temper the fathers power: the ſame alſo permit vnto the ſeruauntes an accion of euyll handlyng, and from whence then commeth thys crueltye amonge chriſten men? In time paſte one Auxon a knight of Rome, whyleſt he wente about to amende hys ſonne by beatynge hym vnmeſurably, he kylled him. That crueltye ſo moued the people, that the fathers and chyldren haled hym into the market place, & al to be pricked hym, thruſt him in wyth theyr wrytyng pinnes, nothynge regar-

dynge

ding the dignitie of his knighthod, and Octauus Auguſtus had much a do to ſaue hym. But now a dates howe many Auxons do we ſee whiche thorowe cruell beatynge, hurte the chyldrens healthe, make them one eyed, weaken them, and ſometyme kyll them. Roddes ſerue not to ſome mens crueltie, they turne them and beate thē wyth the great ende, they geue them buffettes, and ſtryke the yonge ons wyth their fiſtes, or whatſoeuer is next at hand they ſnatche it, and daſhe it vpon them. It is told in the lawe, that a certen ſowter, when he layd one of his ſowters vpon the hynder parte of the heade wyth a laſte, he ſtroke oute one of hys eyes, and that for that decde he was punyſhed by the lawe. What ſhall we ſaye of them whyche beſide their beatinges, do thē ſhamefull deſpite alſo? I wolde neuer haue beleued it, excepte both I had knowen the chylde, and the doer of this crueltie perfitelye.

A chylde yet ſcante .xii. yere olde, whoſe honeſte parentes had done good to his maſter, they handled ſo cruelly crueltye, that ſcarſe anye ſuche tyraunt as was Mezencius or Phalaris coulde do more cruelly. They caſte ſo much mans donge in to the childes mouth ꝥ ſcarſely he coulde ſpit, but was cõpelled to ſwallowe doune a great parte of it. What tyraunt dyd euer ſuche kynde of deſpyght? After ſuche daynties, they exercyſed ſuche lordelynes. The chylde naked was hanged vp wyth cordes by ꝥ armeholes, as though he hadde bene a ſtronge thyefe, and there is amonge the Germanes no kynde of puniſhement more abhorred then thys. Anone as he honge, they all to beat hym wyth roddes, almoſte euen tyll deathe. For the more the chylde denyed the thynge that he dyd not, ſo muche the more dyd they beate hym. But alſo to thys, the tormentour hym ſelfe almoſte more to be feared then the verie punyſhemente, hys eyes lyke a ſerpente, hys narowe and wrythen mouth, hys ſharpe voyce lyke a ſpirite, hys face wanne and pale, hys head roulyng about, threatninges and rebukes ſuche as they luſted in theyr anger: a manne wolde haue thought it a furie out of hel. What folowed? anone after this puniſhement the chyld fel ſicke, with great ieopardye both of mynde and lyfe. Then this tormentour began fyrſt to complayne, he wrote to hys father to take awaye hys ſonne as ſone as could be, and that he had beſtowed as much phiſicke vpon him as he coulde, but in vayne vpon the chylde that was paſte remedye. When the ſickens of the body was ſomewhat put awav by medicines, yet was the minde ſo aſtonied, that we feared leſte he wold neuer come agayne to the olde ſtrength of hys mynd. Neither was thys yͤ crueltye of one daye, as longe as the childe dwelte wyth hym there paſſed no daye but he was cruelly beatē once or twiſe. I know yͧ ſuſpecteſt o reader, that it was an haynouſe faute, wherunto ſo cruell remedie was vſed. I wyl ſhew you in few wordes. Ther was foūd both of hys yͭ was beaten, and of two others, theire bookes blotted wyth ynke, their garmentes cutte, and their hoſe arayed wyth mannes donge.

He that played thys playe was a chylde borne to all myſchiefe, whiche by other vngracious deedes afterwardes, made men beleue the other to be true that were done before. And he was nephewe by the ſyſters ſyde to this mad docter: euē then playing a part before to theſe thyngs whych ſouldiers are wont to do in bataile or robbynge. At an hoſtes houſe of his, he pulled oute the faucet, and let the wyne runne vpō the ground, and as one to ſhew a pleaſure, he ſayde that he felt the ſauour of the wyne: wyth an other of hys felowes he dayly played at the ſworde, not in ſporte, but in earneſt, that euen then you myght wel perceyue he wolde be a thyefe or a murtherer, or whych is very lyke to them, that he wolde be an hyred ſouldier. Although the teacher fauored hym, yet fearynge leſte they ſhulde one kyll an other, he ſente awaye his coſen. For he had for that other a good rewarde: and he was of this ſorte of goſpellers, to whom nothing is more ſwete then money. His godfather was made ſurely to beleue that the child was wᵗ a good and diligent maſter, when in deede he dwelte wyth a boucher, & was continually in company, and made drudge with a man that was halfe mad, and continually ſicke. Thus fauoringe more his kynſman then hym by whom he had ſo much profite, the ſuſpicion was layde vpon the harmeles, to whom they aſcribed ſo muche malice that he wolde teare and defile his owne garmentes to auoide ſuſpicion if any ſuche thyng had bene done. But the child commyng both of good father and mother, dyd neuer ſhewe any tokē of ſuch a naughtie diſpoſicion: and at thys daye there is nothyng farther from all malice then are hys maners, whyche nowe free frome all feare telleth all the matter in order as it was donne.

To ſuche tutors do honeſt citizens committe their chyldren whome they moſte loue, and ſuche do complayne that they be not wel rewarded for their paynes. And this tormentour wolde not once knoweledge he had done amiſſe, but had rather playe the ſtarke mad man, then confeſſe his faute : and yet agaynſt ſuch is not taken an action of euyll handlyng, neither hath the rigoure of the lawe anye power agaynſte ſuche huge crueltie. There is no anger worſe to be pleaſed thē theirs that be lyke to haue the fallynge ſycknes. Howe many thinges be crepte in, into the lyfe of chriſten men, not meete neither for the Phrigians nor ỳ Scithians, of ỳ which I wyl ſhew one much like this matter. The yong gentlemā is ſend into ỳ vniuerſitie to lerne the liberall ſciences. But wͭ how vngentle deſpightes is he begun in them? Fyrſt they rub his chyn, as though they wolde ſhaue his bearde : hereunto thei vſe piſſe, or if ther be any fouler thyng. This liquour is daſhed into his mouth, & he may not ſpit it out. Wyth paynfull bobbes they make as though thei drewe hornes from him: ſōtime he is cōpelled to drinke a great deale of vinegre or ſalte, or whatſoeuer it liſteth ỳ wyld cōpany of yong mē to geue him : for whē they begin the play, thei make him ſwere ỳ he ſhal obey al that they cō

maund

in iund him. At laſt they hoyſe him vp, & daſhe his backe againſt a poſt as oftē as they liſt. After theſe ſo ruſtical deſpightes ſũtime foloweth an ague oꝛ a paine of ẏ backe ẏ neuer cā be remedied. Certes this fooliſhe play endeth in a drõken bāket: wͭ ſuch beginninges enter they into ẏ ſtudies of liberal ſciences. But it were mete that after this ſoꝛte they ſhuld begin a boucher, a toꝛmētour a baud oꝛ a bōde ſlaue oꝛ a botemā, not a child appointed to ẏ holy ſtudies of lerning. It is a meruel that yongmē geuen to liberal ſtudies be mad after this faſhiō, but it is moꝛe meruel ẏ theſe things be alowed of ſuche is haue the rule of youth. To ſo foule & cruel folyſhenes is pretēſed the name of cuſtume, as though the cuſtume of an euil thing wer any thing elſe thē an old errour, whiche ought ſo much the moꝛe diligētly to be pulled vp bicauſe it is crept among many. So cõtinueth amõg the diuines ẏ maner of a veſper, foꝛ they note an euyl thynge wͭ a like name, moꝛe mete foꝛ ſcoffers thē diuines. But they ẏ pꝛofeſſe liberal ſciēces, ſhuld haue alſo liberal ſpoꝛts.

But I come againe to chyldren, to whome nothyng is more vnprofitable, then to be vſed to ſtripes, whiche enormittie cauſeth that the gētle nature is intractable, and the viler driuen to deſperacion: and cōtinuaunce of thē maketh that both the bodye is hardened to ſtripes, & the mynd to wordes. Nay we may not oftentymes chyde thē to ſharplye. . A medicine naughtelye vſed, maketh the ſickenes worſe, helpeth it not, and if it be layde to continuallye, by litle and litle, it ceaſeth to be a medicine, and dothe nothinge elſe then dothe ſtinkynge and vnwholeſome meate. But here ſome man wyll ſaye vnto vs the godlye ſayinges of the Hebrues. He that ſpareth the rod hateth hys chylde and he that loueth hys ſonne, beateth hym muche. Agayne: Bowe downe the necke of thy chylde in youth, and beate hys ſydes whyle he is an infante very yonge. Suche chaſtiſemente peraduenture was meete in tyme paſte for the Iewes. Nowe muſt the ſayinge be expounded more ciuilely. And if a man wil be hard to vs wyth letters and ſyllables, what is more cruell then to bend the necke of a chyld, & to beat the ſides of an infant? woldeſt thou not beleue that a bull were taught to þ plowgh, or an aſſe to beat paniars, and not a mã to vertue? And what rewarde doth he promiſe vs? That he grope not after other mẽnes dores. He is afeard leſt his ſon ſhulde be poore, as the greateſte of all miſchiefe. What is more coldly ſpoken then thys ſentence? Let gentle admonicion be oure rodde, and ſometyme chydyng alſo, but ſauced wyth mekenes, not bitternes. Let vs vſe thys whyp continuallye in our chyldren, þ beyng wel brought vp, they maye haue at home a meanes to lyue well, and not be cõpelled to begge counſell at their neighbours how to do their buſines. Lycon the philoſopher hath ſhewed. ii ſharpe ſpurres to quicken vp chyldrens wyttes, ſhame, and prayſe: ſhame is the feare of a iuſt reproch, prayſe is the noryſher of all verteous actes: wyth theſe prickes lette vs quicken our chyldrens wyttes.

Alſo if you wyl, I wyl ſhewe you a club to beate their ſides wythall. Continuall labour vanquyſheth all thynges ſayth the beſt of al poetes. Let vs wake, let vs prycke thẽ forwardes, & ſtyl call vpon them, by requiringe, repetynge, and often teachyng: Wyth this club let vs beate the ſydes of our infantes. Fyrſt let them lerne to loue, and marueill at vertue and lernyng, to abhor ſinne and ignorance. Let them hear ſome prayſed for theyr welldoinges, and ſome rebuked for their euyl. Let examples be brought in of thoſe men to whom lernyng hath gottẽ hygh glorye, ryches, dignitie, and authoritie. And againe of them to whom their euyll condicions & wyt wythout all lernyng hath brought infamie, contempt, pouertye and myſchiefe. Theſe verely be the clubbes meete for chriſtians, that make diſciples of Ieſu. And if we cã not profite by monicions, nor prayers, neyther by emulacion, nor ſhame, nor prayſe, nor by other meanes, euen the chaſtenyng wͭ the rod, if it ſo require, ought to be gentle & honeſte.

Emulacion is an enuye wythout malice, for deſire

For

to be as good as an other, & to be aſmuch prayſed.

For euen thys that the bodies of gẽtle children ſhulde be made bare, is a kind of deſpite. Howbeit Fabius vtterly cõdemneth al ẏ cuſtume to beate gentle chyldrẽ. Some mã wil ſaye, what ſhall be done to them if they can not be driuen to ſtudy but by ſtripes? I anſwer roũdly, what wold ye do to aſſes or to oxen if thei went to ſchole? Woldeſt thou not driue them in to the contrey, & put the one to the backhouſe, the other to the plowe. For there be men as well borne to the plowe and to the backehouſe, as oxen and aſſes be. But they wyll ſaye: then decreſeth my ſtocke. What then? Yea and myne aduauntage to. Thys is an harde matter: thys maketh them to wepe. They ſet more by money then by the profite of the chyldren. But ſuche are all the cõmon ſorte of folyſhe teachers. I graunte. As the philoſophers deſcribe a wyſe mã, ẏ rethoricians an oratour, ſuch one as ſcarſe maye be foũd in anye place: So muche more eaſye it is to preſcribe what manner of man a ſcholmaſter ſhuld be, thẽ to find many ẏ wil be as you wold haue thẽ.

Ciuile officers and prelates ſhuld ſe that ther wer good ſchole maſters.

Veſpaſian.

Plinie.

But thys oughte to be a publyque care and charge, and belongeth to the ciuyle officer, and chyef prelats of the churche: that as ther be men appointed to ſerue in war, to ſinge in churches, ſo muche more there ſhulde be ordeined that ſhuld teach citizens chyldren well and gently. Veſpaſianus oute of hys owne cofers gaue yerely ſixe hũdred poũde to Latine and Greke rethoricians. Plinie the nephew of his owne liberalitie beſtowed a great ſũme of money to the ſame purpoſe. And if the comẽty in thys poynt be ſlacke, certenly euerye man ought to take hede at home for his owne houſe.

Thou wylt ſaye: what ſhall poore men do which can ſcarſe fynd their chyldren, muche leſſe hyre a maſter to teache them? Here I haue nothynge to ſaye, but thys oute of the comedie: We muſte do as we maye do, when we can not as we wolde. We do ſhewe the beſte waye of teachynge, we be not able to geue fortune: Saue that here alſo the liberalitie of ryche men ought to helpe good wyttes, whych can not ſhewe forthe the ſtrength of naturall inclinacion because of pouertye. I wyll that the gentlenes of the maſter ſhulde be ſo tempered, that familiaritie, the companion of contempte, put not away honeſte reuerence, ſuche one as men ſay Sarpedo was, tutour to Cato of Utica, which thorowe hys gentle maners gat greate loue, and by hys vertue as lyke authoritie, cauſynge the chylde to haue a greate reuerence, and to ſet much by him wythout anye feare of roddes. But theſe ꝧ can do nothynge elles but beate, what wolde they do if they had taken vp on them to teache Emperoures or kynges chyldren, whome it were not lefull to beate? They wyll ſaye that greate mens ſonnes muſte be excepted from thys faſhion. What is that? Be not the chyldren of citizens, men as well as kynges chyldren be? Shulde not euerye manne as wel loue hys chylde as if he wer a kynges ſonne? If his eſtate be ſūwhat baſe, ſo muche the more nede hath he to be taught, and holpen by lernynge, that he maye come vp,

Pouertie hurteth good wittes.

from hys pore caſe. But he be of hye degre, phyloſophy & lernyng is neceſſarye to gouerne hys matters well. Further not a fewe be called from lowe degre to hye eſtate, yea ſometyme to be great byſhops. All men come not to thys, yet ought al men to be brought vp to come to it. I will braule no more with theſe greate beaters, after I haue tolde you this one thing: How that thoſe lawes & officers be condemned of wyſe men, whych can no more but feare men wyth punyſhement, & do not alſo entyſe men by rewardes: and the whych punyſhe fautes, and prouide not alſo ꝧ nothyng be done worthy puniſhmẽt. The ſame muſt be thought of the cõmon ſort of teachers, whych only beate for fautes, and do not alſo teache ꝧ mynd that it do not amyſſe. They ſtraitlie require their leſſon of them: if the chylde fayle, he is beaten: and whẽ this is done daily becauſe the child ſhuld be more accuſtumed to it, they thinke they haue plaied the part of a gaye ſcholemaſter. But the chyld ſhulde fyrſte haue ben encoraged to loue lernyng, and to be afearde to diſpleaſe hys teacher. But of theſe thynges peraduenture ſome man wyl thynke I haue ſpoken to much & ſo myght I worthely be thought, except that almoſte all men dyd in this poynte ſo greatly offende, that hereof a mã cã neuer ſpeke inough. Furthermore it wyll helpe verye muche, if he that hathe taken vpon hym to teache a chylde, ſo ſette hys mynd vpon hym, that he bear a fatherlye loue vnto hym. By thys it ſhall come to paſſe, yͭ both the child wil lerne more gladly, & he ſhal fele leſſe tediouſnes of his laboure. For in euery buſines loue taketh away yͭ greateſt part of hardnes. And becauſe after the olde prouerbe: Lyke reioyſeth in lyke, yͭ maſter muſte in maner play the childe againe, that he may be loued of the chylde. Yet this lyketh me not, yͭ men ſet theyr children to be taught their fyrſt beginnings of letters vnto thoſe that be of extreme and dotyng olde age, for they be chyldren in verye dede, they fayne not, they cõterfait not, ſtuttinge, but ſtutte in deede.

A ſentence to be marked.

I wolde wyſhe to haue one of a luſtye yonge age, whome the chylde myght delyght in, and which wold not be lothe to playe euerye parte. Thys man ſhulde do in faſhionyng hys wytte, that parentes and nurſes be wont to do in formynge the bodye. Howe do they fyrſte teache the infante to ſpeake lyke a man? They applye their wordes by lyſpyng accordyng to the chyldes tatlynge. Howe do they teache them to eat? They chaw fyrſt their milke ſoppes, and when they haue done, by lytle & litle put it in to the chyldes mouthe. Howe do they teache thẽ to go? They bowe downe their owne bodies, and drawe in theyre owne ſtrides after the meaſure of the infantes. Neyther do they fede them wyth euerye meate, nor putte more in then they bee able to take: and as they increaſe in age, they leade them to bigger thinges. Firſt they ſeeke for noryſhemente that is meete for them, not differyng much frõ mylke, which yet if it be thruſt into the mouthe to muche, either it choketh the chylde, or beynge caſte

A lykenynge of ſcholemaſters and nurſes together.

oute defileth hys garmente. When it is ſoftelye and preſelye put in, it doth good. Whych ſelfe thynge we ſe cōmeth to paſſe in veſſelles that haue narowe mouthes: if you pour in muche, it bubbleth out agayne, but if you powre in a litle, and as it were by droppes, in dede it is a whyle, and fayre and ſoftely erſte, but yet then fylled. So then as by ſmall morſels, and geuen now and then, the lytle tender bodies are noryſhed: in lyke maner chyldrens wyttes by inſtruccions meete for them taught eaſely, and as it were by playe by lytle & litle accuſtume thēſelues to greater thynges: & the wearyneſſe in the meane ſeaſon, is not felte, becauſe that ſmall encreaſynges ſo deceyue the felynge of labour, that neuertheleſſe they helpe much to great profite. As it is told of a certen wreſtler, whych, accuſtumed to beare a calfe by certein furlonges, bare hym whē he was waxen a bull, wythoute anye payne: for the encreaſe was not felt, whych euerye daye was put to the burden. But there be ſome that looke that

The fedyng of the bodye and mynde cōpared together.

children

chyldren ſhulde ſtrayghtwaye become olde men, hauyng no regarde of their age, but meaſure the tender wittes, by theyr owne ſtrengthe. Straight way they call vpon them bytterly, ſtraight way they ſtraitly require perfect diligence, by and by they frowne wyth the forhead if the childe do not as wel as he wold haue hym, and they bee ſo moued as thoughe they had to do wyth an elder body, forgettyng you maye be ſure þ they thẽſelues wer once children. How much more curteouſe is it that Pliny warneth a certen maſter that was to ſore. Remember ſaythe he, that bothe he is a yonge man, and that thou haſt ben one thy ſelfe. But many be ſo cruel againſt the tender chyldren, as though thei remẽbred not neyther them ſelues, neyther their ſcolers to be menne. Thou woldeſt that I ſhulde ſhewe the thoſe thynges that be meete for the inclinaciõ of that age, and whiche ſhuld by and by be taughte the lytle yongons. Fyrſt the vſe of tonges whych commeth to them without any greate ſtudye, ther as olde

folkes

What things lytle yonge chyldrẽ ſhold be, fyrſte taughte.

folkes can ſcarſe be hable to learne them wyth great labour. And here to as we ſayde, moueth the chyldre a certen deſyre to folowe and do as they ſe other do: of the whych thing we ſee a certen lyke faſhion in pies and popiniayes. What is more delectable then the fabels of poetes, which wyth their ſwete entiſynge pleſures ſo delight childrens eares that thei profite vs very much whē we be olde alſo, not only to ẏ knowledge of the tong, but alſo to iudgement and copye of elegant ſpeche? What wyll a chyld hear more gladlye then Eſops fabels, whyche in ſporte and playe teach earneſt preceptes of philoſophy: and the ſame fruite is alſo in the fabels of other poetes. The chylde heareth that Vliſſes felowes were turned into ſwyne, and other faſhions of beaſtes. The tale is laughed at, and yet for al that he lerneth that thing that is the chiefeſt poynte in al morall philoſophye: Thoſe whyche be not gouerned by ryght reaſon, but are caried after the wyll of affections, not to be men, but beaſtes.

Chyldren deſyre naturally to folow & do as other do.

What coulde a ſtoycke ſaye more ſagely? and yet bothe a merye tale teache the ſame. In a thynge that is manifeſt I wyll not make the tarye with many exãples. Alſo what is more mery conceited thẽ the verſes called Bucolicall? what is ſweter then a comedie, whych ſtanding by morall maners, deliteth bothe the vnlearned and chyldren? And heare how great a parte of philoſophye is lerned by playe? Adde vnto thys the names of all thynges, in the whych it is meruell to ſee howe now a dayes, yea euẽ they be blind which are taken for wel lerned mẽ. Finally, ſhorte and mery conceited ſentences, as commonly be prouerbes, and quicke ſhorte ſayinges of noble men, in the whiche onlye in tyme paſte philoſophie was wonte to be taught to the people. Ther appeareth alſo in the very chyldren a certen peculier redines to ſome ſciences, as vnto muſicke, arithmetique, or coſmographie. For I haue proued that they whych were very dull to lerne the preceptes of grammer and rethorique, were found verye

Bucolicall, where yͤ herd men do ſpeke of nete and ſhepe.

rye apte to lerne the ſubtile artes. Nature therfore muſt be holpen to that parte wherunto of it ſelfe it is inclined. And down the hyll is very litle labour, as contrary is great. Thou ſhalt nether do nor ſaye anye thynge agaynſt thy naturall inclinacion. I knewe a child that could not yet ſpeake whych had no greater pleaſure, than to open a booke, and make as thoughe he read. And when he dyd that ſometyme many houres, yet was he not weery. And he neuer wept ſo bitterli, but if you had offered hym a booke, he wolde be pleaſed. That thynge made hys friendes hope that in time to come he wolde be a well lerned manne. His name alſo brought ſome good lucke: for he was called Hierome. And what he is now I can not tel, for I ſawe hym not beynge growē vp. To the knowledge of the tonge it wyll helpe verye muche if he be broughte vp amonge them that be talkatiue. Fabels and tales wyll the chylde lerne ſo muche the more gladly, and remember the better, if he maye ſee before his eyes the argumentes

That is a teacher of holye lernynge.

gumentes properlye paynted, and what ſoeuer is tolde in the oracion be ſhewed him in a table. The ſame ſhall helpe as much to lerne without boke the names of trees, herbs, and beaſtes, and alſo their properties, inſpecially of theſe whych be not common to be ſeene in euerye place, as is Rhinoceros, whyche is a beaſte that hathe a horne in hys noſe, naturall enemye to the Elephant: Tragelaphus, a goate hart, Onocrotalus, a byrd lyke to a ſwã, whyche puttyng hys head into the water brayeth lyke an aſſe, an aſſe of Inde and an Elephant. The table maye haue an Elephant whom a Dragon claſpeth harde aboute, wrapping in his former feete with his tayle. The litle chyld laugheth at the ſyght of thys ſtraunge payntynge, what ſhall the maſter do then? He ſhall ſhewe him that ther is a greate beaſte called in Greeke an Elephante, and in Latine lykewyſe, ſaue that ſometyme it is declined after the latine faſhion. He ſhall ſhewe, that that whyche the grekes cal proboſcida, or his ſnout, the latines call his hande, becauſe wyth that he reacheth hys meate. He ſhall tell hym that that beaſte doth not take breath at the mouthe as we do, but at the ſnoute: & that he hath teth ſtandyng out on bothe ſides, and they be iuory, which rich mẽ ſet much price by, and therwith ſhal ſhew hym an iuory combe. Afterwardes he ſhall declare that in Inde ther be dragons as greate as they. And that dragon is bothe a greke worde and a latine alſo, ſaue that the grekes ſaye dracontes in the genitiue caſe. He ſhall ſhewe that naturallie betwyxte the dragons and the Elephantes is great fyghte. And if the chylde be ſomewhat gredy of learnynge, he maye reherſe manye other thynges of the nature of Elephantes and dragons. Manye reioyſe to ſee huntinges paynted. Here howe manye kyndes of trees, hearbes, byrdes, foure footed beaſtes maye he lerne and playe? I wyll not holde you longe wyth examples, ſeynge it is eaſye by one to coniecture all.

The maſter ſhall be diligent in choſynge them oute, and what he ſhall iudge moſte pleaſaunt to chyldren, moſt mete for them, what they loue beſt, and is moſt floryſhyng, that in eſpecially let hym ſet before them. The fyrſte age lyke vnto the ſpring tyme, ſtandeth in pleaſaunt ſwete flowres, and goodly grene herbes, vntyl the heruest time of ripe mans age fyll the barne full of corne. Then as it were agaynſt reaſon in ver or ſpringe tyme to ſeeke for a rype grape, and a roſe in autumne, ſo muſte the maſter marke what is mete for euerye age. Mery and pleſaunte thynges be conueniente for chyldehod, howbeit all ſoureneſſe and ſadnes muſte be cleane awaye from all ſtudies. And I am deceyued except the olde men ment that alſo, whyche aſcribed to the muſes beynge virgins, excellent bewtye, harpe, ſonges, daunſes, and playes in the pleaſaunt fieldes, and ioyned to them as felowes the Ladies of loue: and that increaſe of ſtudies dyd ſtande ſpecially in mutual loue of myndes, and therefore the olde men

Autumne is the tyme betwyxt ſomer and wynter.

The meaning of yͤ poetes deuiſe touching the muſes & Charites.

men called it the lernyng that perteined to man. And ther is no cauſe why profite maye not folowe pleaſure, and honeſtie ioyned to delectacion. For what letteth that they ſhulde not lerne eyther a proper fable, arte of poets, or a ſentence, or a notable prety hyſtorie, or a learned tale, as well as they lerne and can wythout boke a piuyſhe ſonge, and oftetimes a baudy one to, & foliſhe old wiues tatlynges, & very trifles of triflyng wome̅? What a ſume of dreames, vaine ryddels, and unprofitable trifles of ſpirites, hobgoblines, fayries, witches, nightmares wood men and gyauntes, how manye naughty lies, how many euyll ſayinges remember wee, yea euen when we be men, whych beyng lytle chyldre̅ we lerned of our dadies, grau̅dmothers, nurſes, & maydens whyle they were ſpynnynge, and heard the̅ when they kiſſed & plaied wyth vs? And what a profite ſhuld it haue bene to lernynge, if in ſtede of theſe moſte vaine gattinges, not only folyſhe, but alſo hurtfull, wee had lerned thoſe thynges that we

Wherfore lernyng is called humanitie

rehearſed a litle before. Thou wylt ſaye, what lerned man wyll lowly hys wyt to theſe ſo ſmall thynges? Yet Ariſtotle hymſelfe beynge ſo greate a philoſopher was not greued to take vpon hym the office of a teacher, to inſtruct Alexander. Chiron faſhioned the infancy of Achilles, and Phenix ſucceded hym. Hely the prieſt brought vp yͤ childe Samuell. And ther be now a daies whych eyther for a lytle money, or for theyr pleſure take almoſt more payne in teachyng a pye or a popiniay. There be ſome that for deuocions ſake take vpon them iourneys that both be farre of and ieoperdeous, and other laboures beſyde almoſt intollerable. Why dothe not holynes cauſe vs to do thys office ſeynge nothyng can pleaſe god better? Howbeit in teachinge theſe thynges that we haue rehearſed, the maſter muſt neyther be to much callyng vpon, neither to ſharpe: but vſe a continuaunce rather then be wythout meaſure. Continuaunce hurteth not ſo it be meſurable, & ſpiced alſo wyth varietie and pleſaũtnes. Finally if theſe thynges be ſo taught, that imaginaciō of labour be awaye, and that the chylde do thynk al thinges be done in playe. Here the courſe of our talkyng putteth vs in remēbraunce brieflye to ſhewe by what meanes it maye be brought to paſſe that lernyng ſhuld waxe ſwete vnto the chylde, which before we ſomwhat touched. To be able to ſpeake redely, as I told you is eaſely gotten by vſe. After thys cōmeth the care to reade and write whych of it ſelfe is ſomwhat tedious, but the griefe is taken awaye a great parte by the cūnyng handling of the maſter, if it be ſauced wͭ ſome pleaſaunt allurementes. For you ſhall fynde ſome whych tarye long and take great paine in knowyng & ioynynge their letters & in thoſe fyrſt rudimētes of grammer, whē they wyl quyckely lerne greater thynges. The prkeſōnes of theſe thinges muſt be holpē by ſome pretie craft, of the which ꝧ old fathers haue ſhewed certē faſhions. Some haue made the letters in ſweete cruſtes and cakes that chyldren loue well, tha ſo in maner they myghte eate vp their letters.

How lernyng may be made ſwete. vnto yͤ chyld.

The practiſe of a certen engliſhe man to teache hys chyld hys letters by ſhootyng.

When they tell the letters name, they geue the letter it ſelfe for a rewarde. Other haue made the faſhion of iuorie, that the chylde ſhulde playe wyth them, or if there were any other thyng wherin that age is ſpecially delited. The englyſhe mē delyte principally in ſhotynge, and teache it their chyldren fyrſt of all: wherfore a certen father that had a good quicke wyt perceiuinge his ſonne to haue a greate pleaſure in ſhotyng, bought hym a prety bowe & very fayr arrowes, & in al partes both of hys bowe & arrowes were letters painted. Afterwards in-ſted of markes, he ſet vp the faſhiō of letters, fyrſte of Greke, and after of latē: when he hyt, & tolde the name of the letter, beſyde a greate reioyſinge, he had for a reward a cherye, or ſome other thynge that chyldrē delyte in. Of that playe commeth more fruite, if two or thre marches playe together. For then the hope of victorie and feare of rebuke maketh them to take more heede, and to be more chereful. By thys deuiſe it was broughte aboute that the chylde wythin a fewe dayes playynge, had perfitely lerned to know & ſound all hys letters whych yͤ cōmō ſort of teachers be ſcarſe able to brynge to paſſe in thre whole yeres wyth their beatynges threatyngs, and brawlynges. Yet do not I alowe the diligence of ſome to painful, whych drawe out theſe thynges by playinge at cheſſes or dyce. For when the playes them ſelues paſſe the capacitie of chyldren, how ſhal they lerne the letters by them? This is not to helpe the chyldrens wyttes, but to put one labour to an other. As there be certen engins ſo full of worke and ſo curious, that they hynder the doynge of the buſines. Of thys ſorte commonly be all thoſe thynges whych ſome haue deuiſed of the arte of memorye for to gette money, or for a vayne boaſtynge, rather then for profite: for they do rather hurte the memorye. The beſt crafte for memorie, is thorowlye to underſtande, and then to brynge into an order, laſt of al oftē to repete that thou woldeſt remember. And in litleons there is a natu

The beſte craft for memorie.

ral great deſyre to haue the maſtry inespecially of ſuche as be of luſtye courage, and lyuely towardnes. The teacher ſhall abuſe theſe inclinacions to the profite of hys ſtudy. If he ſhall profite nothing by prayers, and fayre meanes, neyther by gyftes mete for chyldren, nor prayſes, he ſhal make a contencion with hys equales. Hys felowe ſhall be prayſed in the preſēce of the duller. Deſyre to be as good ſhall quicken forwardes, whom only adhortacion coulde not do. Yet it is not meete ſo to geue the maſtrie to the victor, as thoughe he ſhulde haue it for euer: but ſomtime he ſhall ſhewe hope to hym that is ouercome, that by takyng hede he may recouer yͤ ſhame: whych thynge capteynes be wonte to doo in batayle. And ſometyme we ſhall ſuffer that the chyld ſhuld thynke he hadde gotten the better, when he is worſe in deede. Finally by enterchaungyng, prayſe and diſprayſe, he ſhall noryſhe in them, as Heſiodus ſayth, a ſtryfe who ſhall do beſt. Perchaunce one of a ſadde wyt wyl be loth ſo to play the child among chyldren. And yet the ſame is not greued, neyther yet aſhamed to ſpende a greate parte of the day in playing wyth litle puppies and marmeſettes, or to babble wyth a pie or popiniay, or to play the foole wyth a foole. By theſe tryfles, a very ſadde matter is broughte to paſſe, and it is meruell that good men haue litle pleaſure herein, ſeeyng þ natural loue of our children, and hope of great profit is wunt to make thoſe thynges alſo pleaſaũte, whyche of them ſelues be ſharpe, ſowre and bytter. I confeſſe that the preceptes of grammer be at the beginnynge ſomewhat ſowre, and more neceſſary then pleaſant. But the handſomnes of the teacher ſhal take from them alſo a greate parte of the payne. The beſte thynge and playneſt muſte be taughte fyrſte. But nowe wyth what compaſſes, and hardeneſſe be chyldren troubeled whyle they learne wythout the booke the names of the letters before they knowe what manner letters they bee?

Whyle they be compelled in the declinynge of nownes and verbes to can by roote in howe manye caſes, moodes and tenſes one worde is put: as muſe in the genetiue and datiue ſinguler, the nominatiue and vocatiue plurel? Legeris of legor, and of legerim, and legero? What a beatyng is thē in the ſchole, whē chyldren be axed theſe thynges? Some light teachers to boaſt their lernynge are wonte of purpoſe to make theſe thynges ſomewhat harder. Whyche faute maketh the beginnynges almoſt of all ſciences in doute, and paynfull, ſpecially in logicke. And if you ſhewe them a better waye, they anſwere they were brought vp after thys faſhion, and wyll not ſuffer that anye chyldren ſhulde be in better caſe, then they them ſelues were when they were chyldren. All difficultye eyther therfore muſte be auoided, whyche is not neceſſarye, or that is vſed oute of tyme. It is made ſofte and eaſy, that is done whē it ſhuld be. But when tyme is, that of neceſſitie an harde doute muſte be learned, than a cunnynge teacher of a childe ſhall ſtudye as muche as he may to folowe the good and frendlye Phiſicians, whych whan they ſhall gyue a bytter medicyne do anoynt, as Lucretius ſaith, the brimmes of their cuppes with honye, that the chylde entiſed by pleaſure of the ſwetenes ſhuld not feare the wholeſome bytternes, or elſe put ſuger into yͤ medicine it ſelfe, or ſome other ſwete ſaworyng thynge. Yea they wyl not be knowen that it is a medicine, for the only imaginacion ſometyme maketh vs quake for feare. Finally thys tediouſenes is ſone ouercome, if things be taught them not to much at once, but by lytle and litle, and at ſundrie times. Howebeit we ought not to diſtruſt to much chyldrens ſtrength, if perhaps they muſte take ſome paines. A chyld is not myghty in ſtrength of bodye, but he is ſtronge to continue, and in abilitie ſtrong inough. He is not myghty as a bull, but he is ſtrong as an emet. In ſome thinges a flye paſſeth an elephant. Euerye thyng is migbty in that, to the whych

A good ſcholmaſter in teachyng, muſte folow a phiſicion in medicines.

Note the ſentence.

whyche nature hathe made hym. Do we not ſe tender chyldren rūne merueylouſe ſwyftlye all the daye long, and feele no werineſſe. What is the cauſe? Becauſe playe is fitte for that age, and they imagine it a playe and no labour. And in euerye thynge the greteſt part of payne is imaginacion, whych ſomtyme maketh vs feele harme, when there is no harme at all. Therefore ſeynge that the prouidence of nature hath taken awaye imaginacion of laboure frome chyldren, And howe muche they lacke in ſtrengthe, ſo muche they be holpen in thys part, that is, that they feele not labour, It ſhal be the maſters parte, as we ſayde before, to put away the ſame by as many wayes as he can, and of purpoſe to make a playe of it.

There be alſo certen kindes of ſportes meete for chyldren, wherwyth theyr earneſt ſtudye muſt ſomwhat be eaſed after they be come to that, they muſte lerne thoſe higher thynges whyche can not be perceiued wythoute diligence and laboure: as are the handling of Themes, to turne latine into Greeke, or greeke into latine, or to learne coſmographie wythout booke. But moſte of all ſhall profite, if the chylde accuſtume to loue and reuerence hys maſter, to loue and make muche of learnyng, to feare rebuke, and delyght in prayſe. There remayneth one doute, wonte to be obiected by thoſe whych ſaye: The profite that the chylde getteth in thoſe thre or foure yeres to be ſo lytle, that it is not worthe the laboure, eyther to take ſo muche payne in teachynge, or beſtowe ſo much coſte. And theſe in dede ſeme vnto me, not ſo muche to care for to profite the chyldren, as for the ſparyng of theyr money, or the teachers labour. But I wyl ſaye he is no father, whyche when the matter is of teaching his child, taketh ſo greate care for expenſes. Alſo it is a folyſhe pitie, to thintent the maſter ſhuld ſaue his labour, to make his ſonne loſe certen yeres. I graunt it to be true in dede yͭ Fabius ſayth, yͭ more good is done in .i. yere after, then in thoſe .iii. or .iiii. why ſhuld we ſet light by this litle yͭ is won in a thyng far more precious.

The laſt obieccion touchyng the profit of yͤ chyld in his young yeres.

Let vs graunt that it is but a very lytle, yet were it better the chylde to do it, then eyther nothyng at al, or lerne ſomewhat that after muſte be vnlerned. Wyth what buſineſſe ſhall that age be better occupied as ſone as he beginneth to ſpeake, whiche in no wyſe can be vnoccupied? Alſo how lytle ſoeuer it be that the former age doth bringe, yet ſhal the chylde lerne greater thynges, euen in the ſame yeres, when ſmaller ſhuld haue ben lerned, if he had not lerned them before. Thys ſayth Fabius, euery yere furthered and increaſed profiteth to a great ſumme and as much tyme as is taken before in the infancie, is gotten to the elder age. It nedeth not to rehearſe that in thoſe firſt yeres certen thinges be eaſely lerned, which be more hard to be lerned whē we be elder. For it is very eaſely lerned, that is lerned in time conueniente. Let vs graunt that they be ſmall and litle thynges, ſo we confeſſe them to be neceſſarye. Yet to me in deede it ſemeth not ſo litle a furtheraunce to lerning to haue gotten though not a perfit knowledge, yet at the leaſt waye a taſte of bothe the tongues, beſydes ſo many vocables and names of thinges, and finally to haue begun to be able to reade and write prōptly. It greueth vs not in thinges much more vile, to gette all the vauntage we can, be it neuer ſo lytle. A diligente marchaunt ſetteth not light bi winning of a farthing, thinkyng thus in hys mynde: it is in dede of it ſelfe but a litle, but it groweth to a ſumme, and a litle often put to a lytle, wyll quyckelye make a great heape. The Smithes ryſe before daye, to wyn as it were parte of the day. Huſband men vpon the holy daye do ſome thynges at home, to make an ende of more worke the other dayes. And do we regarde as nothyng the loſſe of .iiii. yeres in oure chyldren, when there is nothyng more coſtly then tyme, nor no poſſeſſion better thē lerning? It is neuer lerned tymely inoughe that neuer is ended. For we muſte euer learne as longe as we lyue. And in other thyngs the lucre that is loſte by ſlackenes, maye be recouered by diligence. Time whē it is once flowen awaye (and it flyeth awaye very quickely) may be called againe by no inchauntmentes. For the poets do trifle whych tell of a fountayne, wherby olde men do as it were ware yong agayne: and the phiſicions deceiue you, whych promiſe a gay floryſhyng youth to old men thorowe a certeyn foliſhe fyft eſſence I wote not what. Here therfore we ought to be verye ſparyng, becauſe the loſſe of tyme may by no meanes be recouered. Beſide this the fyrſt part of our lyfe is coūted to be beſt, and therfore ſhuld be beſtowed more warelye. Heſiodus aloweth not ſparynge, neyther at the hyeſt, nor at the loweſt, becauſe when the tunne is full it ſemeth to haſty, and to late when it is ſpente: and therefore byddeth vs ſpare in the myddes. But of tyme we muſte nowher caſt away the ſparing, and if we ſhuld ſpare when the tunne is ful for thys cauſe that wyne is beſt in the myddeſt, then ſhulde we moſt of all ſaue our yonge yeres, becauſe it is the beſt parte of the life, if you exerciſe it, but yet yͭ goeth ſwyfteſt awaye. The huſbande manne if he be anye thynge diligente, wyll not ſuffer anye parte of hys lande to lye vacante, and that that is not meete to brynge forthe corne, he ſetteth it eyther wyth yonge graffes, or leaueth it for paſture, or ſtoreth it wyth potte hearbes. And ſhall we ſuffer the beſte parte of our lyfe to paſſe awaye wythoute all fruite of lernyng? Newe falowed grounde muſt be preuented wyth ſome fruitfull thynge, leſte beynge vntylled, it brynge forthe of it ſelfe naughty cockle. For needes muſte it brynge forthe ſomewhat. Lykewyſe the tender mynde of the infante, except it bee ſtrayghte wayes occupyed wyth fruitefull teachynges, it wyl be ouercoued wyth vyce. An earthen potte wyll keepe longe the ſauoure of the liquore that it is fyrſte ſeaſoned wyth, and it wyll be long or it go out. But as for an earthen veſſell beynge newe and emptye, you maye keepe it for what liquore ye wyll.

The mynde eyther bryngeth forth good fruite, if you caſte into it good ſeede, or if ye regard it not, it is fylled wyth naughtines, whych afterwardes muſt be pulled vp. And not a litle hath he wonne whych hathe eſcaped the loſſe, neyther hathe he brought ſmall helpe to vertue, whiche hath excluded vyce. But what nede many wordes? Wylt thou ſee howe muche it auayleth, whether one be brought vp in learnynge or not? Beholde how excellently lerned in the olde tyme men were in their youth, and how in oure daies they that be aged be hable to do nothyng in ſtudie? Ouide beyng a verye yonge man wrote hys verſes of loue. What olde man is hable to do lyke? What maner of man Lucane was in hys youthe hys workes declare. Howe came thys? Becauſe that beynge but .vi. monethes old he was brought to Rome, & ſtrayght waie deliuered to be taught of two the beſt gramarians, Palemō, and Cornutus. Hys companions in ſtudye were Salcius Baſſus, and Aulus Perſius: that one excellente in hyſtorye,

Ouide.

Lucane.

Baſſus.

Perſius.

hiſtorye, that other in a Satyre.

Doubtles hereof came that moſt perfite knoweledge that he had in all the ſeuen ſciences, & his ſo marueylous eloquence, that in verſe he was both an excellente oratoure, & alſo a Poet. In thys our time ther wãteth not exemples of good bringing vp (although thei be veri few) & þ as wel in womẽ as mẽ. Politiã praiſed þ wit of þ maidẽ Caſſãdra. And what is more marueylous thã Vrſinus a childe of .xii. yeres olde? for the remẽbraunce of him, he alſo in a very eligãte epiſtle put in eternall memorye. How fewe men ſhal you nowe fynd, whiche at one time be able to endite two epiſtles to ſo manye notaries, that the ſẽtence in euerye one do agree, and that there ſhoulde happen no inconueniente ſpeache. That chylde did it in fyue epiſtles & gaue the argumentes wtout any ſtudy, & was not prepared afore hãd to do it. Some men when they ſe these things, thinking that thei paſſe al mens ſtrength, aſcribe it to witchcraft. It is done in dede by witchcrafte, but it is an effectual enchaūting, to be ſet in time to a learned, good, and vigilant maſter. It is a ſtronge medicine to learne the beſt thyngs of learned men, and emonge the learned.

Alexander.

By ſuch wytchcrafte Alexander the greate, whan he was a yonge man, beſides eloquence, was perfit in al the parts of Philoſophie, and except the loue of warres, & ſweetenes to raygne had quite taught away his inclinatiō, he might haue bene counted the chiefe among the beſte Philoſophers. By the ſame meanes Caius Ceſar beinge but a yonge man, was ſo eloquent & wel ſene in the mathematical ſciences. So well ſene alſo were many Emperors: Marcus Tullius, alſo Virgil, and Horace in their luſty youth were ſo excellent in learninge and Eloquence, all bycauſe they were ſtrayght waye in their tender age learned of their parentes & nourſes the elogancy of the tonges, and of the beſte maiſters the liberal ſciences: as Poetry, Rhetorique, Hiſtories, the knowledge of antiquities, Arithmetique, Geographye, Philoſophye, moral and political. And what do we I praye you? wee kepe our children at home till they be paſt fourtene or fiftene yere old, and whan they be corrupted wyth idlenes, ryot, & delicatenes, with muche worke at the laſte we ſende them to the cōmen ſcholes. There to further yͤ matter wel, they taſte a little grammer: after, whan they can declyne words, & ioyne the adtectiue and the ſubſtātiue togither, they haue learned al the grammer, and thā be ſet to that troubled Logike, wher they muſt forget againe if they haue learned to ſpeake anie thynge well. But more vnhappye was the tyme whan I was a child whiche al to vexed the youth with modes of ſignifiinge, and other folyſhe queſtions, & teching nothinge els then to ſpeake foliſhelye. Verely thoſe maſters bicauſe they wold not be thought to teach foliſh thinges, darckened grammer wyth difficulties of Logike and Metaphiſike: euen for this verelye, that afterwardes they ſhold returne back wardelye to learne grammer, whā they were olde, whiche we ſee happeneth nowe to ſome diuines that be wyſer, that after ſo manye hye degrees and all their titles, whereby they maye be ignoraunte in nothing, they be faine to come againe to thoſe bookes, whiche are wonte to be reade vnto children. I blame thē not, for it is better to lerne late then neuer, that thing which is neceſſary to be knowen.

Good Lorde what a world was that, whan wyth greate boaſtynge Iohn Garlandes verſes wer read to yonge men, and that with longe and painefull commentaries? whā a greate parte of tyme was conſumed in folyſhe verſes, in ſaying thē to other, repetynge them, and hearynge them agayne? whan Floriſta and Florius were learned without booke? for as for Alexander, I thynke him worthye to be receiued amonge the meaner ſorte. Moreouer howe muche tyme was loſte in Sophiſtrye, and in the ſuperfluous maſes of Logyke? And bicauſe I will not be to longe, howe troubleſomelye were all ſciences taughte?

howe paynefullye? whiles euerye reader to auaunce him ſelfe, wolde euen ſtraighte waye in the begynninge ſtuffe in the hardeſt thynges of all, and ſometyme verye folyſhe thynges to. For a thyng is not therfore goodly bycauſe it is harde, as to ſtand a far of, and to caſte a muſtarde ſeede thorowe a nedles eye & miſſe not, it is hard in dede, but yet it is a verye trifle: and to vndo a payre of garters, it is much worke, but yet a vayne and idle ſubtiltye.

Adde here vnto, that oftentymes theſe thynges be taught of vnlearned men, and that is worſe, of lewd learned men, ſomtyme alſo of ſluggardes and vnthriftes, which more regarde takynge of money thã the profite of their ſcholers. Whã the commune bryngynge vp is ſuche, yet do wee maruayle that fewe be perfitly learned before they be old. The beſte parte of oure lyfe is loſte wyth idlenes, with vices, wherewith whan we be infected, we giue a litle parte of our tyme to ſtudies, and a greate parte to feaſtes and plaies. And to an yll matter is ta-

Nota.

ken as euil a craftes manne, either teachynge that is folyſhe, or that whiche muſt be vnlearned againe. And after this we make our excuſe that the age is weake, the wyt not yet apte to learne, the profite to be verye ſmall, and manye other thinges, whan in dede the fault is to be aſcribed to euill brynginge vp. I wil not trouble you any lẽger, onelie wil I ſpeake to your wiſdome whyche is in other thynges verye ſharpe and quycke of ſyght. Conſider howe deare a poſſeſſion youre ſonne is, howe diuerſe a thynge it is and a matter of muche worke to come by learnynge, and how noble alſo the ſame is, what a redines is in all childrens wyttes to learne, what agilitie is in the mynd of mã howe eaſily thoſe thynges be learned whyche be beſte and agreable to nature, inespeciallye if they be taught of learned and gentle maiſters by the waye of playe: further how faſt thoſe thynges abide with vs, whereẇ we ſeaſon fyrſte of all the emptye and rude myndes, whiche ſelfe thynges an elder age perceyueth

A goodli brief rehearſall of the thinges before ſpokẽ.

ceyueth doeth more hardelye, and ſoner forgetteth: Beſide thys how dear and the loſſe neuer recouered, tyme is, howe much it auayleth to begin in ſeaſō, and to learne euery thyng whan it ſhold be, how much continuaunce is able to do, & howe greately the heape that Heſiodus ſpeaketh of, doeth increaſe by puttinge to little and litle, how ſwiftly the time flieth away, how youth wyll alwayes be occupied, & howe vnapte olde age is to be taught: If thou conſyder theſe thynges thou wilt neuer ſuffer that thi litle child ſhoulde paſſe away (I wil not ſay) ſeuen yere, but not ſo much as thre dayes, in the whiche he maye be eyther prepared or inſtructed to learnynge though the profit be neuer ſo litle.

FINIS.

❡ Imprynted at London by John Day
dwellinge ouer Alderſgate, beneth
ſaint Martyns. And are to be ſold
at his ſhop by the litle conduit
in Chepeſyde at the ſygne
of the Reſurrection.

*Cum priuilegio ad imprimendum
ſolum. Per ſeptennium.*